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NEW ERA IN EDUCATION

The Journal of the World Education Fellowship, formerly "THE NEW ERA", founded in 1920 and devoted to the progress of education around the world.

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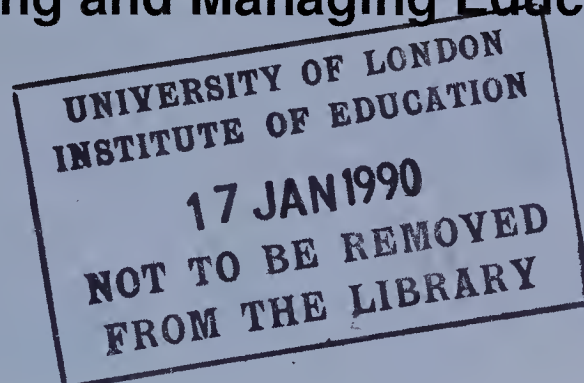
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Theme: Financing and Managing Education

CONTENTS



1	EDITORIAL:	David Turner
	ARTICLES	
2	Education and Community: Fact or Fiction?	James Porter
5	Educating for a Caring Community: What can we build on?	James Hemming
7	Higher Education needs a Business-like Approach to Business	Patrick Butler
11	Abolishing the Public Sector in British Higher Education	John Pratt
14	Developmental Trends of Caring	Barbara Stephens
17	Cultivation of Compassion	Ian Cox
19	Outline of Education in Japan	Minoru Saito
23	REPORTS	
23	International Conference: Vocational Guidance in the 21st Century	Herman Röhrs
24	Unequal Opportunities for Women: The Reality behind the Rhetoric	Joan Cann, Grace Jones and Ian Martin
27	REVIEWS by James Hemming, John Pratt, Jean Hobbins, and Malathy Sitaram	
30	ROUND THE WORLD: WEF Section News	Rosemary Crommelin

INSERT

Index to *New Era in Education* Volume 69, 1988

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This issue was edited by David Turner

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With this issue I take over the Editorship of the *New Era in Education* from Michael Wright. It is a pleasure to be taking on this role at a time when the journal has been reshaped, and looks forward to a bright future. In this issue are a number of items linked in one way or another with the 34th International Conference of the World Education Fellowship in Adelaide. The success of this conference, too, points towards a bright future.

I hope that the *New Era in Education* will help us move towards that better future, and it is perhaps contrary of me that I should find myself contemplating the past. More than sixty years ago the *New Era* was established to disseminate experiences of the “new education” as widely as possible. As part of a broader progressive movement in education, the *New Era* and the World Education Fellowship made a substantial contribution to the expansion of systems of education which promote “self-respecting, confident, well-informed, competent, and responsible individuals in society”. I take considerable pride in being able to play a part in a tradition which has been extraordinarily successful.

It will not do, however, to be too self-congratulatory or complacent about the past. There are two reasons why we need to make a concentrated effort if we are to move forwards in the way we desire. In the first place there has been an increased tendency in the world at large to see education as having a primarily, and possibly solely, economic function: education will promote economic growth and development. We cannot afford to ignore the fact that there is a substantial effort to undo some of the good work which has been done in education systems.

But there is a second issue which is internal to the ideals of education on broadly progressive lines, and which we have never managed to resolve: it is achieving an understanding of a subtle balance between the needs of the individual and the needs of society. One of the activities of the WEF is to “encourage a balance between an education which nourishes the personal growth of individuals and one which stresses the social responsibility of each to work towards improving the human and physical world

environment”. There is a tension here which we cannot afford to ignore. Even if we wish to argue that the two goals are compatible, we need to spell out in practical terms how this is to be achieved.

In this issue of the *New Era in Education* the various contributors address this question. James Hemming, for example, shows how our increasing knowledge of human psychological development can inform the principles to which we adhere. In his article, James Porter argues, among other things, that we must be on our guard against making our language and principles too elastic. And John Pratt looks at some of the practical consequences of the current attempt in England and Wales to make the polytechnics and colleges of higher education more responsive to central control.

My brief foray into history indicates the continuing need to work out, and to set out, the practical implications of the principles we espouse. My hope for the future is that the *New Era in Education* will continue to be a forum which encourages and promotes, but most of all prints, those debates.

David Turner

Correction: Vol 69, No 1, 1988, p26

Marion Brown was not the author of the article entitled *Action on Drug Abuse: A UN Initiative*.

The article is an editorial commentary by the Deputy Editor, Dr David Turner.

The Editor
New Era in Education

James Porter

This article is based upon a talk given by James Porter to a meeting of WEF(GB) on 3 December 1988 in London. In it the author points out the dangers of extending the concepts we use, like community, to the point where they can cover anything. He proposes that we can be most effective by concentrating on specific areas, and particularly on schools.

The 34th WEF International Conference had as its title “Educating for a Caring Community”. Clearly the conference was a very successful event, rich in content, reflective in style and energetic in proposing a range of initiatives in education.

Perhaps it was natural that the main papers for the conference emphasised “caring”, stressing the importance of establishing warm and affectionate relationships between people and maintaining the strong emphasis of the World Education Fellowship on the emotional base that must sustain all good education.

Professor Gammage quoted Ben Morris noting that “confidence is rooted in an attitude to the world which finds it a good place and the people in it worthy of trust and love”. James Hemming asserted that the world’s “good future depends on our caring and concern”. These assertions—that we must “love one another” are both ancient and timely. There is little evidence in the current rhetoric in Britain of a concern for nurturing good human relationships. Nor indeed is there much evidence in the new curriculum of an emphasis upon those areas which relate closely to the concept of caring—the humanities and the arts. It would be interesting to examine how far the admonition to care has been heeded in different times and in different places and in what conditions.

Philosophical and semiological analysis could well throw up some interesting differences between the concepts of caring advanced during the conference and reported in *The New Era in Education* August 1988 edition.

However in this article I would simply like to explore the supposed context for caring as advanced at the conference. The context in all

cases was considered to be “community”. However, it is possible to argue that the concept of community breaks down when used to encompass the wide range of human interaction implied by many contributors to the conference. Further it can be argued that for the term to have meaning it must be used in a much more restricted way and its very definition then incorporates certain important aspects of education and caring. Finally I would like to suggest that the “progressive” movement, by referring to community as if it can be meaningfully applied to aggregations of people varying from two or three to five billion, neglects the “community” which has crucial significance for all education processes—i.e. the school.

Concept of community

Here it is possible to take issue with such assertions as those by Peter van Stapele when he argues that the word community is less complicated than the word “caring”. He proposes its meaning as “people living in a certain place which we consider as a whole, for example you may consider a district as a community but also the whole world”. Such a definition makes it extremely difficult to relate the concept of caring—essentially intimate in nature and personal in delivery—to a definition that by inference brings together people who will have no awareness of each other’s existence and no way of meaningful communication.

To talk of interdependence or non-violence or environmental protection or human rights is *not* the same as to speak of community. Used loosely the word becomes dangerously rhetorical and empty of meaning.

However it has got a deep significance and reference to caring if it is consistently defined in a more restricted and practical sense. While it is understandable to wish to make the word comprehend all human creatures, such a use isolates it from the generally acceptable implications of the words caring and education.

A more precise definition would enable us to be in a much wider dialogue with those interested in better education and in raising the

concern for interpersonal relationships. Ecologists define the word community as “a group of interdependent plants and animals inhabiting the same region and interacting with each other through food and other relationships”. Sociologists see a community as “the total organisation of social life within a limited area—the loci of group activity, of institutional organisation and of the development of human personality”. The three essential elements of such definitions are that they stress a limited area, emphasise interdependence or group activity and emphasise practical outcomes such as the sharing of food or institutional organisation.

The emphasis on personal interaction carries with it, indeed incorporates, the quality of caring and of education as nurturing, raising, influencing and shaping—both individuals and groups. It also recognises complex interaction that results from the organisation of social life within a limited area.

It is important also to note that the outcome of living in particular communities can be negative and threatening as well as productive and life enhancing. Communities can be damaging both to personal growth and to

caring. The effects of some schools have been well chronicled

The effects of some schools have been well chronicled by their “victims”.

by their “victims”. The relationships between parents and children and between siblings are the stuff of literature and the arts as well as the soap operas. These are all reminders that communities can be the arena for hurtful, cruel, ruthless, manipulative, selfish, careless, authoritarian and restrictive practices.

Even in more so-called educational or therapeutic settings, skilled and professional benevolence can lead to dependence by the “subjects” and the smile of “caring” can be a substitute for a genuine relationship. Thus the word community is not a talisman for goodness or creative personal interaction. The nature of social interaction is *sui generis*. It can enable individuals to build a place of genuine fulfilment or create repressive and violent institutions. The prominence of the latter should give us pause for much more thought.

The school as a community

If we restrict our definition of community and resist the temptation to give it a warm value connotation it is then much easier to

apply it to the institution of the school. Fifty six years ago Willard Waller, the American sociologist, wrote his classic *Sociology of Teaching*. In the introduction he wrote “Let no one be deceived. The important things that happen in the schools result from the interaction of personalities. Children and teachers are not disembodied intelligences, not instructing and learning machines, but whole human beings tied together with a complex maze of social inter-connections. The school is a social world because human beings live in it.”

In Adelaide there was obviously much talk of schools and in August *The New Era in Education* Phillip Gammage and Norman Graves have much to say on schools as caring communities. Professor Gammage particularly quotes Postman and Weingartner’s twelve basic features for a good school. The problem is not with the *frequency* with which we use the word school but with the approach. Again and again we are asked to consider what a school *should be* as opposed to what a school actually *is*. Norman Graves, the WEF Chairman, notes the important difference between what is desirable to achieve and what

in reality can be achieved and it is this increased realism that the discussion about education for a caring community badly requires.

In the recent re-run of the extraordinary *Face to Face* series, Bertrand Russell ends his encounter with Freeman with two propositions. Firstly the intellectual one that in studying any matter of philosophy ask only what are the *facts* and what is the truth that the facts bear out—never let yourself be diverted either by what you wish to believe or what might have beneficent social effects if it were to be believed—but look only and solely at the facts.

The facts relating to the school as a community still await their recorder. Surprisingly little descriptive material exists and so “the truth that the facts bear out” can’t be properly delineated and utilised. Sociologists started out as crusaders, developed into social reformers and then became theoretical purists seeking scientific principles on which to base a total analysis of society. However, theory without practical research is valueless in dealing with social institutions even though practical enquiry

needs a theoretical framework. There are indications of an approach which might produce an institutional analysis of the school that can advance understanding. Peter van Stapele's semiotics (theory of science), which sees education as essentially about the expression of and communication about experience, can be highly productive.

School as a caring community

The second of Bertrand Russell's propositions in his *Face to Face* interview was moral and said "that love is wise and hatred is foolish". We are increasingly interdependent and must recognise that. That was the basis for Russell's assertion and remains the most powerful argument for that moral imperative.

In the 1930s the Fellowship explored under the guidance of Piaget, the practice of Susan Isaacs and others, the roots of the intellectual development of children. In the 1950s Margaret Mead and others led in the significance of social interaction and natural feelings. In the 1960s this was developed further by Peter Martin, Marjorie Hourd and others with their concern for the inner life and for the importance of the senses.

In the most recent times we have become increasingly aware of the fact that the world is more dangerous, the society we inhabit more fearful and less reflective of the freedom and cooperativeness that lies at the root of our educational ideas. It is timely therefore to think of the 1990s and of the new century in terms of the emphasis needed so that we can indeed make a contribution that is truly international and at the same time practical and effective.

I believe we should be steered by a new pragmatism by bringing to bear the science of cognitive psychology, social anthropology and pragmatic pedagogy upon the *school as a community* in order to ascertain the best conditions for its success. The Fellowship's long record of study and practice in these fields fit us well for the tasks of contributing to and influencing the political and social awareness necessary for us to ensure the basic conditions for educational success.

Lying within the pages of the *New Era*, growing from the experience of studies of many members of the Fellowship, there is an emerging context for the essential task of obtaining what Bertrand Russell called "the facts". Not what we would like, what we

would hope for or even what we expect, but what actually influences the productivity of the basic educational institution in every country of the world.

So we can endorse the Fellowship's emphasis on the primacy of caring. Indeed Russell's last words were "we must learn a kind of charity and tolerance that is essential to the continuation of human life on the planet". That moral proposition, it may be argued, can only be achieved if we accept the intellectual requirement to define reality undiverted by what we wish to believe. Failing to do that prevents us from bringing about the change which we and many others now see as essential for survival. Russell's imperative was for "learning". To achieve it we must focus the most intensive intellectual effort on the problem. There is a real danger that we may solve some of the major problems of the environment just at the time when we as a species fail to tackle the most simple and most profound one—that of living together in harmony. Warm words, exhortation and fellowship are *necessary*—they are not *sufficient*. They need to be brought together in the context of studying and understanding the institutions attended by the great majority of humankind throughout the world. Schools are places sharing some basic characteristics and representing the most significant institutional chance to demonstrate the reality and potential of human interdependence.

The 34th WEF International Conference did indeed, in the words of Malcolm Skilbeck, explore issues to guide "future policy making and action". Both I would suggest can best be served by focusing on schools as communities and so provide a context for the discussions of curriculum, teaching and of learning that will assist teachers and students to create a more fruitful institution for the 21st century.

James Porter is Director of the Commonwealth Institute.

James Hemming

Freud and Lorentz have presented a picture of the psychology of people which suggests that there are elements of the human psyche which are inescapably aggressive, competitive and destructive. In this article James Hemming presents a different view of what psychology has to teach us, and ways in which this may lead us to a more cooperative future.

We have reached the time in our human history when the world desperately needs the caring of us all. This is an inescapable conclusion from how things are around us today.

The long era of nations fighting and exploiting one another, sneering at one another, feeling superior to one another, is no longer tenable. We are today faced with the urgent necessity of building a cooperating world. The exploitation of the Earth and its resources—including human resources—has to stop. This has been stated yet again in the recent report of the Norwegian Premier Mrs Brundtland and her co-workers, *Our Common Future*.

The situation is that only a few more decades of advancing erosion, desertification, pollution, and the population explosion will leave us with our planetary habitat irredeemably damaged. Everywhere, too, are people in desperate need. Magnificent work is being done by such organisations as WHO, Oxfam, Christian Aid, Friends of the Earth, and Greenpeace, but in spite of their combined efforts, the forces of degeneration are still insidiously gaining ground. Every nation knows this, but nowhere, as yet, is there an adequate response.

This situation presents a tremendous challenge to education. How can we give children a clear picture of the actual state of affairs, and how are we to bring out the capacity for caring in the young so that they will find their personal fulfilment by living confidently as themselves, but *with and for others not at the expense of others*? What have we got to build on?

I would like to begin by exposing an error that has done great damage during the course

of this century to our understanding of the human capacity to care. The error is to suppose that people are naturally aggressive towards one another and that they need an outlet for such feelings of aggression. It is true that an aggressive response readily bubbles up in us if we are threatened or challenged; this is an instinctive urge that helps us to overcome obstacles. But we no more *need* an outlet for interpersonal aggression than we need an outlet for our ability to weep. Aggression is an emergency response. It does *not* build up inside us and require constant expression. Freud and Lorenz, who promulgated this error, made valuable contributions to thought, but their aggression theory is wrong and has now been discredited by ethological studies.

A comparable error is that human beings *need* to be competitive if they are to achieve anything of value. The truth is that competition can be a stimulus, but it is cooperation that gets things done. Around us, as we sit here, we have the beautiful city of Adelaide. It was put together plan by plan, stone by stone and brick by brick through people working collaboratively. Let me add to that a more modest example. A football championship in the UK last spring was won by an inconspicuous club from a suburban town. Asked how his modest team had triumphed over the nation's giants, the manager said that it was the cooperative spirit of the players that was responsible. So even success in competitive games depends on cooperation. We should also note that the present search for quality in manufacturing industry worldwide is coming up with a single answer: teamwork between people who like and respect one another. This is also the key to community regeneration.

Fortunately, human beings—including children—are naturally endowed with capacities for cooperation and mutual concern.

Anthropology is quite clear about this. For well over a million years, before settled farming became the general pattern for early society, humankind lived in small, cooperating groups. We have examples of how it used to be in such surviving hunter-gatherer communities as the Mbuti of the Zairian forests. Mbuti

community life is compounded of reciprocity, cooperation and mutuality. They live with and for one another. Furthermore, the Mbuti venerate the forest around them as the source of their life. They sing to the forest, dance to it, celebrate it, love it.

Such benign, collaborative nature-respecting qualities were built into the human psyche for a period over a hundred times longer than the mere 12,000 years or so of settled pastoral and urban life. And these qualities are still there, in all children, waiting to be brought out. Our present situation urges upon us the careful nurturing of these qualities.

It cannot be too strongly emphasised that children themselves are basically no problem in building a caring world of caring communities. They are ready for it, as we can see in any good nursery school anywhere in the world. Children love mixing in and making a contribution. We should also remember that they are growing up in a world of aeroplanes, television, computers and instantaneous worldwide communications. They love finding out about faraway people, animals and places. And nowadays many schools are such an ethnic mix that they are small global communities in themselves. Incidentally, there should be plenty of globes about in our schools. We like to feel we are on the map.

But we must also bear in mind that many of our children are living in communities which are excessively competitive and exploitative. So they need help if they are to see themselves as what they in fact are—members of one interdependent world community.

The most important foundation for this is the quality of the community life and relationships which children experience at home, within the school, and between school and home. Children who are cared for learn to care, children who are brought into things learn to play their part. Children who are encouraged to contribute discover the pleasure of making a contribution. Children living in a sensitive environment learn to be sensitive. Children who experience significant and exciting bonds between home, school and community are on their way to becoming responsible citizens of the world. Thinking and feeling globally does not, of course, exclude a proper regard for one's own culture.

In the right social context, global feeling and local feeling combine to build up self respect and respect for others.

Along with the experience of participating in a significant and satisfying community life needs to go the development of appropriate vision and outlook. Children need a perspective on the cosmos itself, on planet Earth swinging around the sun in the midst of this tremendous universe, of the evolution of life on Earth, of the broad historical sweeps of humankind, of the existing problems of humanity, of the responsibility of all of us for solving them. Such perspectives should be nourished and expanded as the children mature. Caring grows through informed, sensitive contact with our human reality at all levels.

It is here that the style of our school curricula can so easily fall short. The curricula are often too much locked into habits of the past: human knowledge has been fragmented into isolated subjects, themselves parcels of isolated facts. Children today are looking for relevance in what they are asked to learn and it is attention to relevance that makes curricula comprehensive and exciting and the learning of basic skills worthwhile. A boy in the UK was discovered truanting in the public library where he was reading about astronomy, which was his passion. There was no astronomy taught in his school. How many children, we must ask, are thwarted by the educational process which is supposed to be bringing them out? We must always remember that, just as every face is different, so is every brain—and every child.

The school's task, then, is to mobilise the actual interests of children in the service of developing the knowledge and skills they need, and developing a confident, concerned, involved, relevant perspective on the world, locally and globally. Pestalozzi summed up the risks of narrowness in education when he said: "No subject is worth a sou if it destroys courage and joy".

To some, what I have been saying may all seem rather too general, so let me conclude with a whiff of solid science: brain physiology. At birth, babies already have in place 25% of their final brain capacity. By the age of 10, 95% of capacity is in place. Between birth and 10, *in accord with the quality and richness of*

we must also bear in mind that many of our children are living in communities which are excessively competitive and exploitative.

the child's own experiences, complex neural patterns are laid down which form the basis of enduring personality. The right sort of nutritious experience during this growth stage—and thereafter—is compounded of love, security, stimulation, encouragement, and continuity of sympathetic adult support. If home and school successfully combine their impacts in these terms we can be virtually sure that the child will become a self-confident, competent, socially responsible personality. It is even beginning to look as if there are actual areas in the brain—primarily the frontal lobes—where such vital qualities are mediated and laid down.

We should not, then, look upon education for a caring community as something that has to be achieved against great obstacles. On the contrary, the nature of the modern world, the interests and motives of children, and the structure and functioning of the human brain are all ready to serve our educational purposes. The obstacles are mainly outdated educational

aims and methods—aims and methods that focus on doing things *to* the young rather than doing things *with* the young.

For over fifty years the World Education Fellowship has been working to shape education into patterns that truly serve both the personal fulfilment of individuals and the generation of dynamic, caring communities within a united world. Up to very recent times this seemed to be a distant prospect; quite suddenly it has become the immediate condition for human survival. In that reality lies the great importance of this present Conference.

James Hemming is WEF's Honorary Adviser, a distinguished educational author and broadcaster, and Associate Editor of *New Era in Education*. This article is the text of an address to the 34th WEF International Conference in Adelaide, Australia.

HIGHER EDUCATION NEEDS A BUSINESS-LIKE APPROACH TO BUSINESS

Patrick Butler

The author of this article has considerable experience as an executive with international business organisations. In this article he explores some of the ways in which business managers and educationists might learn from each other in order to improve education.

Introduction

Once, in the Long Ago, education was entirely funded by private individuals, anxious to use their own wealth to improve the cultural standards of the communities in which they lived. Such philanthropy has not entirely ceased, but it is rare today—and lucky the man whose wealth would enable him to make any significant impact upon the culture of a nation!

In its second phase (since 1919, when in the UK the University Grants Committee was

established) education has become dependent upon the State for the majority of its income. It has writhed uncomfortably under the constraints this places upon its academic freedom, as increasingly it is brought to the understanding that he who pays the piper calls the tune, and governments under pressure to improve economic performance call some unpopular tunes. A worse concomitant of financial dependency is now becoming apparent—the fact that if the paymaster finds himself short of funds he is as likely to cut the budget of the educators as of any other of the numerous bodies that rely on his purse.

In virtually every country the academic community reports growing financial pressures, especially apparent in universities. In some countries government funds are

reducing in anticipation of falling student rolls as the teenage population falls, while in others a growing student body is consuming academic income faster than government can bring itself to increase the funding.

Clearly something must be done to maintain the flow of well educated talent. This is necessary to enrich the cultural life of the nation, and in particular to provide the scientific, engineering and managerial skills that are essential if a nation is to flourish and its people to aspire to a life appropriate to a civilised community. If there are not enough outrageously wealthy individuals to give hope of charitable rescue what is the beleaguered university to do?

In the place of the private individual stands the business community in this modern world. It is not a happy prospect for many people, when they have to contemplate an association with people so different in outlook from themselves.

Business and Academe: two cultures

Business often sees the academic as impractical, narrowly concerned with esoteric studies, ineffective, operating without clear objectives in mind and generally disorganised. Academe equally often sees businessmen as narrowly concerned with money, grasping, unconcerned with fundamentals and generally to be watched through narrowed eyes. Both sets of views are of course a travesty of the reality.

However, there are real differences. In particular the academic mind is concerned to find absolute truth, however long it may take. To publish inadequately researched findings may lead to a disastrous decline in a person's reputation. Compare this with a commercial environment. Perfect knowledge is still valued, but time presses, competitors are looming, the customer is impatient and what the businessman has to settle for is the nearest to perfect knowledge

that he can get in the time available. To stand wringing his hands

while

opportunity passes by is a sure way to penury, so the businessman must act, imperfectly informed or not. He will not be penalised for not having waited for a complete understanding of every aspect of the situation (although he may for the misjudgements he

makes in the absence of perfect knowledge, such is the life he leads).

The two cultures have much to offer each other, but these differences have to be faced if cooperative endeavours are to be launched; however, there is no call for despair. Senior people in business think deeply about their problems, and are adept at devising solutions in a largely fact-free environment when they have to. Academics are also adept at solving problems, but they do it as a rule under less pressure and thus with deeper consideration. Right or wrong, both have to be prepared to justify their decisions later.

There are other similarities: Both have to manage valued staff who are intelligent, opinionated and temperamental. Both have constraints on the action they can take in dealing with such people and have to develop talents for man management such as in their youth they never imagined. Both have less money available than they feel they need to do a proper job, and both are likely to have masters who want them to do better, however well they are doing already. Much to their credit, both demonstrate that they can succeed despite it all.

A new approach

To attract the help of business it is only necessary to be ready to acknowledge that education does not take place in an ivory tower, remote from the real world, that it is a partnership with the community. A seat of learning has much to offer local businesses, many of whom will, for instance, be quite unaware what useful work could be done by one of their young people in the course of research for a doctoral thesis.

University staff should seize any opportunity to explain what research could be done to cast light on many technical and economic problems that beset a local firm. The firm can be persuaded to fund research that is

If there are not enough outrageously wealthy individuals to give hope of charitable rescue what is the beleaguered university to do?

useful to them, by way of ongoing scholarships or at least by sponsorship of pet projects. If senior

faculty can get close to people with money and show that they are attentive to the urgent needs of business they can create a sympathetic atmosphere that can lead to mutually supportive action.

That being said, it is clear that some

meeting of minds is well within reach, given goodwill. Of course, there are already many instances of business-funded academic institutions, notably many of the great postgraduate schools of business study. More of interest, and more likely to give the university the feeling that it is doing something to help itself, is the growing practice of university-business cooperation in small, high technology companies. These are often set up in close proximity to the university, frequently founded by people who were themselves teaching or studying at the university and who have either decided to go into business alone or (generally more wisely) with a partner who already has acquired some expertise in the difficult art of not going bankrupt.

In Britain the outstanding example is what has come to be known as the Cambridge Phenomenon. Around this famous academic centre has grown up a broad range of high technology ventures in which a leading role has been played by people from Cambridge University. There are some 500 small companies there, of which half have been formed since 1980. In the mid 1970s there were barely a hundred. Local employment has grown in consequence at an average 8% per annum in each of the past ten years. The Manpower Services Committee's report entitled "Universities, Enterprise and Local Enterprise Development" published by Her Majesty's Stationery Office at £5.50 is recommended reading on this subject.

Academic/Industrial liaison

What does this do for the university? It at the least gives it a growing body of well-to-do alumni who may be expected from time to time to support their colleges. More importantly it provides a focus for research and a source of income for the many specialised laboratories, upon which recently formed ventures are glad to rely for services which they cannot yet afford to provide for themselves. Cambridge is not the only growth centre. In Britain, Warwick and Salford Universities in particular are following their own routes to being seen as growth inducers for locally based industries.

Whether or not a particular university will succeed in forming the strong links with industry that may be the key to its survival in the coming century is likely to depend upon

the nature and the quality of its head, and the climate of opinion that that head is able to generate among the faculty.

Given the right culture it is likely that the essential "contact man" will be found among the staff, for it will be necessary to have someone ready to take on the task of interpreting the college to industry and to learn fast enough to be able to interpret industry to his colleagues. Experience has already demonstrated that some single contact point on whom everyone can rely is an essential element in success. Given that, a dynamic, growing, technological industrial community will ensure a healthy intellectual and economic environment in which the research and teaching of the university can flourish in contact with the world outside. This is of great importance, for it is in the world outside academe that most of its students will in the fullness of time have to spend their lives.

Of course, it is not only with small businesses that universities can hope to form attachments. Many great academic institutions already draw much comfort from liaisons with massive international companies that support important aspects of their research and second experienced technical staff as visiting lecturers. This can be greatly to the benefit of both parties and could be more widespread.

We have seen lately in Britain the clearest evidence that there is still some support for the notion that straightforward appeals to charity may still solve education's problems. There has recently been announced a massive appeal by Oxford University for the immense sum (by British standards) of £250 million, not in support of some gigantic specific venture but to give the university the kind of permanent capital base that will protect it against financial calamities. This may or may not in the end lead Oxford to some closer association with industry; it does seem likely to lead to more offers of sponsorships for specific research and of funding for professorships in highly specific fields of learning. Cambridge and other British universities are said to be considering similar appeals.

Not all direct appeals to business need be concerned with cash. People, lent for a period of days or months may be invaluable not only as occasional specialised lecturers but also, and in this context more importantly, as advisers on organisation and cost control.

Better cost control

Within the administrations of many colleges there exists a wealth of skilled management. In many others management of college affairs is in the hands of overworked people who have too many calls upon their time and too little expertise in a very difficult art. In particular it can plainly be seen in many institutions that there is no real concentration on finance, and especially little on cost control. The experienced businessman becomes painfully aware of the difference in attitude when—to take a common instance—he hears academic administrators bemoaning the effects of the latest financial crisis while they sit in their shirtsleeves in mid-winter in overheated offices in Europe—or in their jackets in heavily air conditioned rooms in warmer climes long after the real summer heat has passed.

In some places the nettle has been grasped and a friend from the local business community asked to walk around and comment on what strikes him as unnecessary or extravagant. Sometimes he will lend one of his specialists to carry out a detailed study. Sometimes just pointing out, while he walks around, that changing the temperature by two degrees can save ten per cent of the energy used in the buildings can result in a saving of enough money to pay the salaries of a clutch of new research assistants and junior lecturers. (If any of my academic readers are moved to action and can produce this saving I shall be proud, and will accept a celebratory drink when next passing by.)

What sort of counsel is likely to be given if such advice is sought? It is unlikely to differ much from what would arise in a commercial firm suffering the same problems, and it mostly amounts to exhortations to take a grip on expenditure, let nobody waste money on things that are not absolutely essential to the effective operation of the enterprise. It is not exactly revolutionary, but allied with a determined effort to improve revenue much can be done to transform penury into something closer to plenty. For instance:

1. Set a tough target for the control of heating and air conditioning costs, monitor telephone usage, and all other identifiable items of expense. Demand compliance with the rule of economy—well, it's true you won't be popular, but do you want to succeed or not?

2. Acknowledge that on the personnel side

the first requisite is an adequate supply of high grade academic staff, and be ruthless in cutting the number of posts that just give comfort—such as personal secretaries. To this end introduce dictation machines for those who cannot yet use their own wordprocessors (and a word processor operated by someone who otherwise would dictate from a handwritten draft will save its cost in a few months). There will still be a need for some capable administrative back up, so have a small pool of people who provide the non-typing side of a secretary's work and are shared by all the senior staff who warrant such help. The money saved can hire a few extra academic staff.

3. Draw up a budget for the cost control exercise, and do this in discussion with everyone involved. Get their acceptance of the need, and their promise of full cooperation. Have the budget laid out plainly, for easy reference, give everyone a copy and involve as many people as possible. Raise as much enthusiasm as you can, point out that the lower the administrative overhead the more secure their department is and the easier it will be for extra teaching and research staff to be paid for.

4. Having established the cost budgets, delegate as much responsibility as you can, but do not abdicate—monitor compliance regularly.

Shakespeare pointed out that misery acquaints a man with strange bedfellows, and it is tempting to close on that note, but there are enough academics happily consorting with men of commerce who enjoy the life of the mind for it to be unlikely that it would be right to categorise the two as quite so strangely matched. We must acknowledge that they are closely bound together by an intelligent self interest, often enlightened by real enjoyment of the meeting of lively minds.

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John Pratt

On the 1st April 1989 the systems of finance and management of the public sector institutions of higher education in England and Wales undergo a radical change. This article reviews some of the implications of the changes, with particular reference to the increase of central control.

Introduction

The first of April 1989 marked the end of an era in British higher education. On that day, the polytechnics and leading “public sector” colleges in England and Wales became independent corporate bodies, funded directly from central government. Hitherto, most of these institutions had been maintained by local education authorities, which legally owned them and were formally responsible for their funds.

The date of this change was significant, because it is exactly a hundred years since the local authorities first became involved in this kind of education—and indeed in education at all. For it was in 1889 that the Technical Instruction Act enabled the authorities which had been created only the year before by the 1888 Local Government Act “out of the local rate to supply or aid the supply of technical or manual instruction.” The Act was significant in particular in using the local authorities to provide education, for the changes of 1989 reverse this historic pattern. The present changes mark enhanced control of higher education by central government.

The Education Reform Act

The changes are embodied in the Education Reform Act of 1988. The polytechnics and major colleges have now become statutory corporations. They are able to receive and spend money, carry funds over financial years, manage their own affairs and do a host of other things which local authority control precluded—including going bankrupt. They have governing bodies with only a minority of local authority representatives, and their directors act as chief executives. Their staffs are no longer local authority employees, and they have been augmented by new officers undertaking the administrative tasks

previously done within their local authorities, such as paying salaries.

But the changes wrought by the Act are not restricted to the governance of these institutions, nor to this sector of higher education. For it creates, for both the universities and the former public sector of higher education, new central bodies to control the planning and funding of institutions.

For the universities, the Act entailed the abolition of that much-vaunted bastion of academic freedom, the University Grants Committee (UGC), and its replacement by a smaller Universities’ Funding Council (UFC) with a strong non-academic membership, and which will work within planning guidelines provided by the government. For the public sector it created a new Polytechnics and Colleges Funding Council (PCFC), again with strong non-academic membership, to allocate central government funds. For both sectors, allocations of funds would be by a system of grants to institutions subject to such terms and conditions as the funding bodies may impose.

Increased central control

In taking the view that increased central control is necessary in a time of constraint, the British government has taken one stage further what has become accepted practice in recent years, regardless of its authoritarian overtones, or of evidence of its ineffectiveness, costs and the damage it has caused to the system. The urge to centralise control can be traced back to the early 1970s (if not earlier), when the then Secretary of State, Anthony Crosland, spoke of “persuading” the UGC “to take a more positive line on productivity, specialisation, concentration of subjects and control of building through cost limits”¹. With more severe economic constraint successive governments have sought to control not only the levels but the direction of spending on higher education, and to relate the system explicitly—and it sometimes seems solely—to the needs of the economy. For the universities this has meant increased “persuasion” of the UGC and the kind of dirigisme that characterised the university grant cuts of July 1981: for the public sector it meant the

creation of a National Advisory Body in 1982 to centralise planning and control of the sector and the major planning exercises it conducted for 1984-85 and 1987-88, redistributing student places and funds between institutions.

It is in the public sector that the changes have the most radical implications, for they will fundamentally alter the relationship both between higher education and the state, and between central and local government in Britain. They amount to the virtual abolition of the local authorities' role in higher education. Local authorities, which have been the engines of educational (and most other social) development since their creation in their present form in 1888, now maintain only colleges with small numbers or a small proportion of higher education students. Yet not only do most of the colleges and polytechnics now taken from them (without compensation) owe their existence to the authorities, so do many of the universities. It was only 20 years ago that the colleges of advanced technology moved from the local authority to the university sector, prompting Crosland to formulate a "binary" policy and advocate a "public sector" of higher education—and significantly in the present context—the case against its repeated diminution by transfer of institutions to the university sector. The 1988 Act has effectively demolished the public sector.

The loss is severe, but not just because it is the end of an historic tradition. Many people, of course, have welcomed the independence granted to the institutions, not least the directors of the polytechnics and colleges which have suffered from the often mindlessly trivial or overly political interference of local authorities in their

management. But this does not diminish the case for a *public*

it would not have been difficult to devise a system of local authority involvement that would enhance institutions' freedoms

sector of higher education, operating with different values from those of the market economy (for surely that is a major purpose of public provision), under the control of democratically elected bodies (with all their failings), and operating as a responsive system, not a set of individual institutions. Sadly, the case was never well articulated; even Crosland's speeches in the 1960s were brief to the point of bland assertion, and advocates in the institutions were few. Yet it would not have been difficult to devise a

system of local authority involvement that would enhance institutions' freedoms, as a report for the Committee of Directors of Polytechnics by my colleagues and me showed². But that option was rejected by the CDP and the government: the case for the public sector was lost by a combination of default on the part of the local authorities and the institutions, and intent on the part of the authoritarians in government.

The loss has wider implications. It raises questions about the future of local authorities in general. If higher education is removed from LEAs, will the rest of education be far behind? Taken with other policies of the government, the spectre of a centrally funded and controlled education is no longer a scare story perpetuated by the irresponsible or the extreme.

Higher education institutions in Britain have been through a period of unprecedented change: the university system was restructured by the UGC acting with increasing selectivity in allocation of grants. The public sector underwent the two major planning exercises under NAB, and its pattern of provision substantially changed to meet the priorities of government. Institutions found responding to these changes a demanding and often confusing experience³ as did a select committee of Parliament. Repeated changes of priorities and the "rules of the game" create conditions in which only crisis management is possible. Now the 1988 Act has established an entirely new set of rules for both sectors.

Amongst the new rules will be the terms and conditions on the grants to institutions from the two funding bodies. The 1987 White Paper which preceded the Act had originally

proposed that funding would be by "contracts" rather than grants, and the formulation in the Act reflects a minor victory by the higher education lobby. But this weaker wording still poses a threat to the functions of higher education. The intention of the new funding arrangements, according to the White Paper, is to encourage institutions to be "enterprising" in attracting resources from other sources to lessen their reliance on public funds, to sharpen accountability and strengthen the commitment of institutions to the delivery of the educational services they have agreed with the funding body. As the

Committee of Vice Chancellors and Principals pointed out, no evidence for the change from the block grant arrangements for funding the universities was adduced by the government⁴; nor was it for changes in funding the polytechnics and colleges. The White Paper recognised that the system of funding must be designed to avoid damage to aspects of the work of institutions, such as the advancement of learning, which cannot readily be embraced by specific contractual arrangements, but it made no proposals as to how this might be done⁵. The nature of the terms of the grants will be crucial if these wider functions, which may be the most important that higher education serves, are not to be neglected or even destroyed by the government's belief that the needs of the economy can be centrally identified, related to the output of graduates and planned, financed and controlled through a central body in each sector. It is particularly important for the polytechnics and colleges with their traditions of access, acceptance of non-traditional entry qualifications and innovative and non-conventional course design.

Many of the changes in the Act and White Paper came as a surprise to commentators and students of British higher education. Few expected the extent of centralisation, the total severance from local authorities of the public sector institutions, or the proposals for contract funding. The changes can easily be seen as one of those "semi-convulsive responses" to problems that have been building up for some time, which have been described by Dror⁶. The reasons given by the government for the changes were to enable the system to "serve the economy more effectively" and "have closer links with industry and commerce and promote enterprise". The 1987 White Paper advocated a number of positive developments, recognising the continuing demand for higher education, the need to maintain and improve access, and the need to ensure quality as well as efficient delivery of the service. But underlying the proposals is the fact of economic constraint. The point is made with stark clarity in the opening sentence of one of the Chapters which says, simply: "Higher education is expensive".

It is often argued that contraction requires centralisation. The kind of decisions that have to be taken in a time of reduced resources, so

the argument goes, are different from those during expansion. As Boyd puts it, "there is a fundamental shift from distributive to redistributive politics; a shrinking budget creates clear winners and losers, and no slack resources remain with which to buy off the losers with side payments on secondary issues"⁷. In these circumstances, it is argued, an element of decision making must come from outside the system or organisation. For the newly independent colleges and polytechnics, it will be interesting to see how far their freedom to provide the kind of education they have pioneered and value will be challenged by the need to impose such decision making from the centre.

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This paper was presented at the 34th International Conference of WEF in Adelaide, on Educating for a Caring Community. It was an introduction to a series of workshops examining the conditions promoting human development in educational contexts. The author reviews some of the approaches which have been made to the psychology of development, and stresses the importance of focusing on natural, positive processes which are present in ordinary environments.

It is a pleasure and a privilege to talk to you today. WEF conferences are stimulating and interesting for many reasons, but for me one of the most interesting and pleasurable aspects of attending this conference is the opportunity for each of us to actively contribute ideas and share experiences in sessions where there are so many people from such different backgrounds and nationalities. I mention this because I have recently returned from another conference where, although there were excellent addresses from highly qualified people, it was a little disappointing because there was little opportunity for conference participants to do other than listen.

My task today is to spend a few minutes introducing two workshop sessions entitled Learning to Care - A Developmental Perspective. Well, what is a developmental perspective? What do we mean when we talk about the nature of development? I read about a sign posted in an American saloon which says:

'I ain't what I ought to be, I ain't what I'm going to be, but I ain't what I was'

The sign in this saloon highlights the fact that to live and develop is to change. Over the span of time from conception to death we undergo dramatic changes as we proceed through the life span. Yet, paradoxically as it may appear, development not only involves change but also entails continuity. For example, even in old age we are in many ways still the same person that we were in youth or middle age. For example, as I look in the mirror - there I am - a few more wrinkles, a

few more kilos but still the same person who was once the captain of the school basketball team and who was a classroom teacher for many years.

All of this adds up to the following statements about the nature of human development:-

... human development over the life span is a process of becoming something different while remaining in many respects the same,

... development is the result of a complex interaction among the multiple influences and virtually every aspect of development is affected by biology as well as by learning, by society as well as family and by historical events,

The study of age-related changes in body or behaviour through the life span has traditionally been the primary domain of psychologists, but as I heard someone say recently, 'Human development is too important to be left to psychologists'. Today the study of development has become a multi-disciplinary study which includes contributions from not only psychology but sociology, anthropology, ethology, economics, medicine, biology, demography, behaviour and genetics, to name but a few.

What are the objectives if we take a developmental perspective in our workshop sessions? I believe that there are three objectives: description, explanation and optimization. The first objective 'description' was historically the chief concern of those interested in the study of development. Just as botanists catalogue distinctive characteristics of various species of plants or astronomers chart the positions of stars or planets, developmentalists seek to discover and describe patterns or regularities in behaviour and development that emerge over time from conception until death. Some descriptions apply quite specifically to a study of one person whereas other researchers seek to discover similarities in groups of people.

Unfortunately, many of the historical normative studies had inadequate sampling procedures and the findings were also often misinterpreted and misused so that in some cases descriptive studies have fallen from

favour. Currently, however, there is increasing interest in descriptive studies both cross-culturally to indicate whether there is universality in certain trends or patterns or development that have been identified and also intra-culturally to examine cultural diversity within a particular society.

It has been argued that such descriptive studies form a necessary basis from which more individualized concerns can be addressed. In the workshops that follow, you may wish to consider such questions as:

'Is there much cultural variation/diversity in the caring behaviour described?'

'Is there more universality than one might expect?'

The second goal of a developmentalist is to explain behaviour and development. We all have our assumptions/beliefs about the nature of people, how they learn and develop and why they behave as they do - what some psychologists call a 'world-view', our philosophical beliefs that are largely untestable. Some psychologists, e.g. Piaget, Freud, Erikson, Bandura, have contributed much to our understanding and beliefs by postulating theories and methods of gaining data about people which are testable. These theories and methods are at the heart of a scientific understanding of development. To date, however, there is no single theory that would be universally accepted and perhaps there never will be. It is probably best to view the various theoretical positions as complementary perspectives that together can assist us understand human behaviour and development.

I will however mention several of the recent trends in developmental theories because there has been what Jerome Bruner has called a 'quiet revolution' in developmental theory over the past decade. There is now renewed interest in viewing the child as a social being and there is interest in the study of social-interaction processes. There is also renewed interest in the role of other significant people in children's lives, e.g. not only parents, teachers and peers, but grandparents and other networks of relationships which affect children's lives.

Today there is recognition that through social interaction a child acquires a framework for interpreting experiences and learns how to 'negotiate meaning' or make sense of his/her experiences in a manner that is congruent with the requirements of the culture.

As Bruner states, 'Making sense is a social process, it is an activity that is always situated within a cultural and historical context'. I believe it is true to state that before the view many educators have tended to think of children as being like Piaget's child - an active learning scientist, interacting with his/her environment, learning through discovery and passing through increasingly complex stages of thought. But Piaget's child had become viewed essentially as working alone at his/her problem solving. True we considered the role and importance of peers but this was mainly seen as valuable in assisting the child become less egocentric in his/her thinking and thus able to take the viewpoint of others. In other words, Piaget's child was essentially 'decontextualised'.

Margaret Donaldson has reminded us of the importance of children's thinking being embedded in real-life experience. Vygotsky and Bruner too remind us that making sense out of experience is a social process embedded within a historical and cultural context. The ecological approach of Urie Bronfenbrenner also highlights the importance of contexts in development. Bronfenbrenner sees the child as continually responding to and acting on the contexts in which he/she lives.

The contexts for development include our biological make-up, the particular period in history and culture in which a child is born, the child's family, sub-culture and community and his/her immediate environment. Development itself provides a context in that it gives each person a development history which influences the course of future development. Bronfenbrenner emphasises that none of the contexts exist in isolation and all are constantly interacting to affect the individual's development, usually in a complex, interlocking manner.

Bronfenbrenner reminds us that two aspects of this interaction between the various contexts are especially important to remember: 1) that certain environmental factors e.g. economic advantage, adequate food and housing, a stable home life, and a network of supportive friends and relatives often go together, and 2) that many of the environmental factors that the child experiences are funneled to some extent through the family.

I mention Bronfenbrenner's name because he had a great impact on the thinking of many of us in South Australia when he spoke to us

about his concepts of 'a caring community' and 'a caring curriculum'.

Bronfenbrenner urged us to give more attention to the social contexts of individuals. He stated that if we wish to bring about change we should change the context. I believe that Bronfenbrenner has presented a theoretical framework for research that accounts for describing and explaining the changing person's development in a rapidly changing world more adequately than any other psychologist of whom I am aware.

The third objective of developmental psychology is to outline the conditions which will optimize development. It is one step beyond description and explanation, and entails specifying the conditions which will foster optimal development in the everyday world. In other words, optimalization entails putting information to practical use and may involve formulating social policies.

This will not be an easy task. Although the scientific study of human development is now a century old and our knowledge has grown substantially in both quality and quantity, Bronfenbrenner has made the point that when he reviewed research studies on the development of children into the actual environment in which they lived, the body of research was curiously one-sided because its predominant focus was on the ecologies of family disorganization and developmental disarray.

'Yet for every study that documents the power of disruptive environments there is a control group that testifies to the existence of ecologies that sustain and strengthen constructive processes in society, the family and self.'

We need to know more about these constructive processes.

I sincerely believe there is opportunity and challenge in this WEF conference to throw light on some of the opportunities and practices that sustain and strengthen these constructive processes. As Bronfenbrenner stated there is no reason to believe that the findings which have given us insights into understanding the roots of alienation cannot be turned around to shed light on the ecologies of social and psychological integration.

I was excited and felt very humble when I read the examples of what people in this audience are doing or have done in caring for others. I feel confident that there will be many

opportunities and suggestions as to how we can promote optimal development.

Finally, I do not know how each person in the audience would conceptualise the phrase 'learning to care'. For me, learning to care involves:

- ... learning to care for others (friends, neighbours, etc.)

- ... learning to care for the environment (conservation issues)

- ... learning to care for self (physically and psychologically).

I wish I had written the words of Rainer Silbereisen:

'Successful personality development is characterised by positive and realistic self-esteem, sensitivity in social perception, openness to one's experiences and to other's feelings, confidence in one's goals and self-directed action in solidarity with others.'

The principles of WEF are also worthy of mention when we consider the topic 'learning to care'.

To summarise, in the two workshops that follow our tasks are to discuss and evaluate lists of caring behaviours that have been proposed, to consider an outline conditions that we believe foster the development of caring behaviours, and to suggest specific opportunities for implementing such conditions. In other words, our task is to reflect on what we as individuals can do to aid the development of caring behaviours.

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This article is based on a talk given at the 34th International Conference of WEF in Adelaide. In it the author looks at the variety of activities which can be described as “caring”, and suggests the importance of concentrating on attainable goals.

In my back garden I have a little vegetable plot. It produces very little—its cost effectiveness in terms of produce would have meant closure in a business sense years ago. I read books of growing tomatoes, beans, peas, zucchini, etc. and in fact buy all the organic, non-organic fertilisers and sprays to get it right. Somehow I know it never will be right because surrounding it I have some majestic trees which shade the area and only a little bit of sun gets through. But cut down the trees, never! The cultivation of ground satisfies me—the product whilst meagre and expensive is a sign of the great things that are possible.

All this week you have considered education for caring and I expect compassion as the seed for caring. In a world of competition, in education systems of competition, compassion is out of place or maybe just like my garden an indulgence on the edge of the real world full with great possibilities.

There would be many who see compassion and caring as a threat to a strong individualistic world, who would be concerned that there was a group of people contemplating education for a caring society. How can caring society have a place in a milieu which promotes separateness as the mode of living, passing exams as a criteria fit for life, strong competitiveness to exist in sport, and promotion of the beautiful conforming self as the image of successful life?

Compassion and caring are on the periphery of this sort of life and so how do we educate our society towards putting it at the centre? Compassion and caring in the society is more difficult to meet than competition. It does mean learning to go where it hurts, to be with those in pain, to share with anguish.

Tonight is a joint consideration of effective education for a caring society.

I used the term “cultivation” because it

captures a strategy which eventually will produce. It depicts hard work, quiet work, and yet skilled to produce the neighbourliness produce for our society. It is a challenge of a major order.

There are several issues I wish to briefly accentuate in your thinking about education for caring and how to give it a priority for us all this year.

Is emotional involvement dangerous?

Is there a situation where your experience and inoculation of human needs burns out your compassion? Does emotional involvement handicap your objectiveness and get in the way of your particular responsibilities? Is there a period in your life when you have cared enough and retirement from caring is similar to retiring from work? Does compassion fatigue set in because you have heard too much of need, given of yourself too much or decided to have some selfish years? If your answer is “No” to these questions, then you must have a perspective worth sharing on a positive view of cultivation of compassion. These questions do not come in the form I have suggested but are a reflection of the excuse mechanisms that are believed as the limited factor in caring.

My observations lead me to believe that caring is never an isolated event. It is one of the features of life situations that singular caring has a multiplier chain reaction effect (and for those into maths a geometrical progression effect) and that is cause for optimism. It means that you personally do not have to be all caring things to all people but you must catalyse care so that it will compound. Caring is a head and heart matter.

On Sunday on *60 Minutes* this was demonstrated in the programme Canteen, a support group for teenage cancer sufferers by teenagers for teenagers and was very moving and humbling. A small caring by those whom we would wish to care for, multiplied to a major caring for many. To hear the teenagers with cancer levelling with other teenagers with cancer in a caring way about each other was great and about life—the organisation is spreading to the USA and other countries, and I would suggest the education for caring is

starting from the need to be cared for.

The moving moment of a new realisation of the awfulness of another person's predicament is very dynamic. The importance is to act and not to smother but to build the self esteem, a future of independence in this moment of dependence.

We have all met the "taking over" person—and possibly have experienced the double suffocation of grief and powerlessness. The "taking over" person is expressing compassion in their way for the immediate, but needs more sensitivity to ensure that the future needs are championed as well as the immediate concerns.

In summary, the flash of insight which enables you to recognise need, needs creative activity to meet it to allow the other person to be themselves—to be a real person with special needs rather than a needy person.

Compassion remains whilst methods of caring change

Not so long ago I had a meal at an establishment for severely handicapped children. I sat at the table with the children, with two children next to me struggling to get food on spoons, to cut their meal and to get it to their mouths. The meal was a messy laborious process and it was all I could do to refrain from wanting to feed them both.

One of them, a fifteen year old girl, so handicapped and ill and beautiful, said after the meal, "It is great to feed myself as I didn't have anybody rushing me and I can talk as well as eat".

My experience in institutions made me grateful that a new awareness of caring had extended from the nursing procedure to feed to the eating procedure to live.

As I read the booklet *Caring in Action* it makes me aware of the energy that is about to develop programmes for care, and wondered if these programmes will be the same in ten years. "Doing good" is a challenging process as what was good yesterday is often seen as limiting for today. In a very short time span we have seen caring for orphan children in institutions change from being good to being unacceptable, we are in a minor revolution now in aged care, where total nursing home care—in bed to not die—is being gradually replaced by the preservation of the elderly person's strengths to live and die in the community where you matter more.

The cultivation of compassion in all of us requires no proprietary interest in the programmes to do this but a flexibility of response, openness to the uniqueness of persons with needs and the relating of this to life.

As an addendum I must add that the cultivation of compassion will be enabled by those who are growing in their caring skills recognising those with needs could sometimes be them. If you believe that you have the ownership of caring and not the receivership of care you will be somewhat insensitive. Compassion instead of being fellow-feeling could be stigmatised with the spirit of superior benevolence which limits its value and the nature of the relationship.

The education on cultivation of compassion

the best of education method knowledge needs to be applied to education for a caring society. The complexity of the task and its periphery to everyday activity requires this. The task tonight is to identify what we can do about it further.

In this context there are two ideas I want to share:

a) *Congruence in what you say and what you do?*

So much of the compassionate energy can be lost if there are moments in the relationships with others which reflect other selfish agendas.

I can remember as a student teacher being in a class of a wonderful teacher who would punish children who ate in class. A shadow fell across my estimation of her performance. During one lesson she invited me to a cupboard at the back of the room and offered me almonds to eat during class. I would have never believed her to be a secret cupboard almond eater during class, taking into account her severity on those others who ate.

Maybe congruence is impossible, maybe where we are not congruent we should not imply with righteousness that we are, it is an issue needing deep consideration.

b) *There is joy in caring*

My mail at home with so many requests creates guilt. Nobody has taught me selectivity of caring, but many people spent time educating my conscience to care. The need for vegemite spread of donations, the personal

incapacity to be a driving supporter of all the projects that come to my attention challenges my personal ability to set caring priorities. Overcome by what you cannot do, can lead to a glum perspective rather than heighten the joy of being part of compassion/care.

It is an issue of major dimensions, and an awareness of it will allow resolution and then greater personal energy.

Tonight we are at the focal point of a conference on education for a caring society. The stimulation of the conference and the awareness of the potency of the issue can once again throw us into confusion, the many bells that ring that require response, can continue ringing or we can take time to answer the ringing which has most urgency to us. We

should select our response within the guideline that compassion and care for the most rejected in our society will reflect the quality of our care and the quality of the community.

New resolutions are difficult to keep. As you consider your responsibility to cultivate compassion, only bite off what you can chew. Set an objective and attain it. This will be a contribution of caring which will not be lost as there is ample evidence it will grow.

Dr Ian Cox is Associate Professor at the South Australia Institute of Technology (SAIT), Adelaide, South Australia. This article is the text of his address to the 34th WEF International Conference in Adelaide in August 1988.

OUTLINE OF EDUCATION IN JAPAN

Minoru Saito

This article presents an overview of the structure and organisation of the Japanese educational system. It records the major institutions set up to achieve the ambitious goals set by the Fundamental Law of Education of 1947.

Fundamental principles of education

The Construction of Japan enacted in 1946 provides for the basic right and duty of the people to receive education as follows: "All people shall have the right to receive an equal education correspondent to their abilities, as provided for by law. The people shall be obligated to have all boys and girls under their protection receive general education as provided for by law. Such compulsory education shall be free." (Article 26)

The Fundamental Law of Education enacted in 1947 sets forth the basic national aims and principles of education in accordance with the spirit of the Constitution. The Law defines the central aim of education as "the full

development of personality, striving for the rearing of people, sound in mind and body, who shall love truth and justice, esteem the value of the individual, respect labor and have a deep sense of responsibility, and be imbued with an independent spirit, as builders of a peaceful state and society."

To achieve this aim, the Law sets forth national principles of education such as equal opportunity of education, co-education, prohibition against partisan political education or sectarian religious education in public schools, and so on. With regard to equal opportunity of education, the Law prohibits "discrimination on account of race, creed, sex, social status, economic position or family origin."

More specific provisions relating to the school system, educational administration, financial support and other matters are specified in the School Education Law and many other education laws and regulations which were enacted on the basis of the spirit of the Fundamental Law of Education.

Organisation of the Educational System

1. Institutions of formal education

The present organisation of the school system in this country is based on the basic principles mentioned above. Major characteristics of each of the different types of institution of formal education shown are presented below.

(i) Kindergartens (Yochien)

Kindergartens are non-compulsory schools intended to help infants develop their minds and bodies by providing them with an appropriate educative environment. They cater for pre-school children aged three or more.

Kindergartens are under the supervision of national and local education authorities, and the legal standards for physical facilities and equipment, contents of teaching and other matters are set forth by the Minister of Education, Science and Culture.

Apart from Kindergartens, there are day nurseries (Hoikusho) which also serve as pre-school institutions. Day nurseries, which are "child welfare facilities" under the Child Welfare Law, cater for those infants aged zero to five years inclusive who are in need of institutional care.

(ii) Elementary schools (Shogakko)

All children who have attained the age of six are required to attend a 6 year elementary school. The elementary school is intended to provide children between the ages of 6 and 12 with elementary general education suited to the relevant stage of their mental and physical development.

(iii) Lower secondary schools (Chugakko)

All children who have completed the elementary school course are required to go on to a 3 year lower secondary school. The lower secondary school aims to provide children between the ages of 12 and 15 with general secondary education suited to the level of their mental and physical development, on the basis of education given in the elementary school.

(iv) Upper secondary schools (Kotogakko)

Upper secondary schools are intended to give lower secondary school graduates general and specialised secondary education suited to

their level of mental and physical development, on the basis of education given in lower secondary schools. There are three types of upper secondary school course: full time, part time and correspondence. The full time course lasts three years, while both the part time and the correspondence courses four years or more. Part time courses are of two types: day course and evening course. The majority of them are evening ones.

In terms of the content of teaching, upper secondary school courses may be classified broadly into two categories: the general and the specialised. General courses offer general education giving emphasis to academic subjects, while specialised courses are designed to provide vocational, technical or other education for those students who have chosen a particular vocational area as their future career. These courses are further classified into several categories: agriculture, industry, business, fishery, home economics, nursing, science, mathematics, etc.

(v) Special schools for the handicapped

Handicapped children who can hardly be expected to be appropriately educated in ordinary classes in elementary and lower secondary schools are provided with special educational treatment depending on the kind and degree of their disorder either at special schools for the handicapped (schools for the blind, schools for the deaf and schools for the otherwise handicapped) or at special classes in ordinary elementary or lower secondary schools.

Special schools for the handicapped aim to provide children of comparatively heavy handicaps with education equivalent to that of kindergarten, elementary school, lower secondary school or upper secondary school and at the same time, to provide necessary knowledge and skills to make up for their students' deficiencies.

Special schools for the handicapped (schools for the blind, schools for the deaf and schools for the otherwise handicapped) usually have at least both an elementary department and a lower secondary department, which are deemed to be equivalent to an elementary school and a lower secondary school. Some of them also have a kindergarten department and/or an upper secondary department.

There are three types of special schools for the otherwise handicapped: (1) school for the

mentally retarded, (2) school for the physically handicapped and (3) school for the health impaired.

Special classes in ordinary elementary and lower secondary schools cater for handicapped children whose handicaps are not so serious. These special classes may be classified into seven kinds according to the handicaps of children enrolled: (1) the mentally retarded, (2) the physically handicapped, (3) the health impaired, (4) the partially sighted, (5) the hard of hearing, (6) the speech disordered, and (7) the emotionally disturbed.

(vi) Institutions of higher education

Institutions of higher education in Japan include universities, junior colleges and technical colleges. In addition, special training schools and miscellaneous schools offering advanced courses (see (vii) *Special training schools and others*) may be counted as institutions of higher education.

(a) Universities (*Daigaku*)

Universities are institutions of higher education which, as a centre of learning, aim at teaching and studying deeply professional learning and technical arts as well as giving broad knowledge. Universities require for admission the completion of upper secondary schooling or its equivalent. A university has one or more undergraduate faculties, which offer courses usually lasting 4 years (6 years for medical, dental and veterinary courses).

A university may set up a graduate school aiming to give graduate students opportunities to pursue profound learning and research concerning academic theories and their application. Graduate schools require for admission the completion of an undergraduate course or the equivalent academic attainment.

A graduate school offers masters' degree courses (lasting two years) and doctors' degree courses (usually lasting five years, except for a medical or dental course which lasts four years). Those students who have successfully completed these postgraduate courses may be awarded a master's or doctor's degree under certain conditions.

(b) Junior colleges (*Tanki-daigaku*)

Junior colleges aim at teaching and studying deeply professional learning and technical arts and theory cultivating such abilities as may be needed in vocations or practical life. Junior

colleges require for admission the completion of upper secondary schooling or its equivalent. A junior college has one or more specialised departments as its units of educational activities.

(c) Technical colleges (*Koto-senmon-gakko*)

Unlike universities or junior colleges, technical colleges require for admission the completion of lower secondary schooling. They aim at teaching deeply professional learning and cultivating such abilities as may be needed in vocations. A technical college usually offers several courses in industry and mercantile marine studies. The duration of course is five years for industry courses, and five and a half years for mercantile marine courses. There are a variety of industry courses including those in mechanical engineering, electric engineering, chemical engineering and civil engineering.

(vii) Special training schools (*Senshu-gakko*) and others

In addition to the abovementioned elementary and secondary schools and institutions of higher education, there are a great number of educational establishments called "special training schools" (*Senshu-gakko*) and "miscellaneous schools" (*Kakushu-gakko*).

Miscellaneous schools are intended to give adults and young people a wide range of opportunities of education similar to such formal education as if offered in secondary schools or institution of higher education. They mainly offer practical and vocational courses in such fields as automobile driving, bookkeeping, abacus, dressmaking, foreign language, cooking, etc.

The length of course at these schools is in principle one year or more.

In 1976 a new type of educational institution was inaugurated. It was provided by law that those miscellaneous schools offering systematic educational activities of an optimum standard may be legally designated as "special training schools".

Special training schools offer systematic educational activities aiming to help students develop their abilities required for vocational and daily life, and also to help improve their cultural standards.

These schools are required by law to enrol at

least 40 students constantly, and to offer courses lasting at least one year. They must also conform to specific national standards set forth by the Ministry of Education, Science and Culture. According to these standards, special training schools must, for example, give students instruction for at least 800 school hours per year.

The courses at special training schools may be classified into three categories: upper secondary courses admitting lower secondary school graduates; advanced courses admitting upper secondary school graduates; and other courses. Those special training schools offering upper secondary courses may be called "upper secondary special training schools", while those offering advanced courses "special training colleges".

2. Process for admission to schools at higher level

(i) Admission to elementary and lower secondary schools

All parents are required by law to have their children attend an elementary school for six years from the beginning of the school year after the children have attained the age of six until the end of the school year in which they reach the age of 12. Further, it is also obligatory for all parents to have their children attend a lower secondary school for three years from the beginning of the school year after the children have completed the elementary school course until the end of the school year in which they reach the age of 15.

(ii) Admission to upper secondary schools and technical colleges

All pupils who have completed lower secondary schooling are entitled to apply for upper secondary schools or technical colleges.

Local public upper secondary schools (most of which are run by prefectural governments) select students on the basis of both the scholastic achievement test given by the prefectural board of education and the records on each applicant presented in the credentials submitted by the lower secondary school.

In order to help secure the equal opportunity for access to upper secondary education, the prefectural board of education designates a number of upper secondary school districts. It is the general principle that pupils who wish to enter a public upper secondary school should

apply only for upper secondary schools located in the attendance district where they live.

In April 1983, 94.0% of lower secondary school graduates went on to either upper secondary schools or technical colleges.

TRIENNIAL WORLD CONFERENCE ON EDUCATION CREATIVE CURRICULUM DEVELOPMENT AND PRACTICE

The World Council for Curriculum and Instruction (WCCI) will hold its sixth conference at the Leeuwenhorst Conference Centre, Noordwijkerhout in the Netherlands between 5 August and 13 August 1989.

The topic of the conference, Creative Curriculum Development and Practice, will be explored through a variety of lectures, workshops, experiential sessions and cultural events. Keynote speakers include Professor Lea Dasberg of The Netherlands, who will ask why we make ourselves servants of technologies which originated in our own creativity, and Emmanuel Nicholas of Sri Lanka, who will speak on his work and ideas on education and international cooperation.

In workshops the emphasis will be on activity, ranging from learning a joke from another culture to a festival of films from all parts of the world. Cultural events include a number of drama and music presentations, and visits to places of interest in the area.

The conference fee for non-members of WCCI is \$850 (U.S. dollars) which includes accommodation and meals - \$200 deposit to accompany booking which should be completed as soon as possible. There are reduced rates for members and children.

Further details can be obtained from:

Lida Dijkemavan Merlenstraat 1042518 TJ
Den Haag

The Netherlands

Telephone: 070 - 462981

The Necessity of the Arts in Education

The Hague / London 1987

GENERAL QUESTIONS OF VOCATIONAL GUIDANCE IN 21ST CENTURY

Hermann Röhrs

A report on the International Conference "Nature and Significance of Vocational Guidance as the Guiding Principle of the 21st Century" at Ashiya University, Japan

In a society in which the job conditions have undergone fundamental change because of mechanisation and computerisation, the question of the future job structure and the chances and possibilities lying therein is of fundamental significance. This question was in the centre of attention of the international conference "The Nature and Significance of Vocational Guidance as the Guiding Principle of the 21st Century". The conference took place from 2 to 4 November 1988 at Ashiya University in Japan. This was the fifth in a series of biennial conferences. Because the composition of those attending the conference has almost stayed the same, the developed continuity had a positive impact on the scientific work and the dissemination of the results.

Ashiya University is a small, but notable university in the triangle between Osaka, Kobe and Nara, a highly industrialised region in Osaka Bay. On the day before the conference, the university celebrated the 25th anniversary of its existence—all participants of the conference were invited. An address was delivered by Mr Morita, director of the internationally known Sony Corporation, a gesture that shows the attachment of university and business in Japan. A definite emphasis of Ashiya University is put upon the study of vocational guidance in the industrialised world by interdisciplinary effort.

The concrete point of departure is set up by the F Test (Fukuyama Profile)¹, which was developed in 1970 by Dr Shigekazu Fukuyama, the founder and president of Ashiya University, as test for vocational

guidance, and which has undergone evaluation during the following years. The F Test was translated into English and Russian; a German translation, done by Karl Zenke on the basis of the English version is available as typescript². The aim of the test which is the development of the Ability for Vocational Choice is being approached through two measures: self ascertaining *and* clarification of the conceptions of the world of profession and work.

Participants at the conference in Ashiya came from nearly all industrialised countries—USA, Soviet Union, Great Britain, France, Switzerland, East Germany, Taiwan, Japan, West Germany, and others. In the American delegation was also a representative of the well known "National Centre for Vocational Education"³. Questions of Lifelong Learning and Learning in Development Spans were treated as additional topics.

The main results of the conference can be summed up as follows:

1. Facing the rapid change in the professional world, Vocational Guidance must be matched with different emphases in the different stages of life, if the Maturity for Vocational Choice shall be secured and Vocational Choice hereby prepared.

2. The most important condition for this is a serious self-examination, linked with profound Fundamental Vocational Knowledge under the aspect of the capability for professional readjustment.

3. The professional world as a part of human culture should be viewed as subjects of education for all and not only for the special group of those who are in vocational distress. This means that the problem of profession is of great significance not only for the high school

graduate, but also primarily for the future physician, engineer, lawyer, teacher, and scientist as sociological phenomenon and part of the cultural system, if they want to judge man and his living environment correctly.

4. The tasks of Vocational Guidance must be undertaken in such manner that ability and inclination of the young person are protected, but primarily under consideration of the realities in a society which is undergoing rapid change under the influence of mechanisation and computerisation.

5. In a stage of decreasing working time, Vocational Guidance has to adopt increasingly the character of guidance for life, which also takes questions of family and leisure time into consideration.

6. To judge the future development correctly, it will be necessary to do futurological research which after careful examination of the tendencies of development hitherto outline alternative possibilities that define perspectives for future forms of Vocational Guidance.

7. Vocational guidance decisively serves

the Life Concept; hence it must be realised specifically of the development during the Life Spans, and it must not only be realised at the end of the course of education.

8. The analysis of different national types of Vocational Guidance shows related basic styles whose variables are results more from dominating political ideologies than from fundamental pedagogical convictions and their historical development.

References

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UNEQUAL OPPORTUNITIES FOR WOMEN: THE REALITY BEHIND THE RHETORIC

Joan Cann, Grace Jones, Ian Martin

This article reports the results of a survey of the number of women members of staff at various levels in 14 colleges of higher education. In spite of a preponderance of female students, women are not well represented among the lecturers, and the disparity is more marked at higher career levels and in positions of authority. The authors suggest that such equal opportunity policies as have been adopted will not be sufficient to correct the observed imbalance.

Where can one find student communities comprising over 70 per cent women which are mainly taught and almost entirely managed and controlled by men? The answer, according to research conducted at Chester

College of Higher Education with the support of the Equal Opportunities Commission, is in colleges of higher education. The research set out to review the position of women academic staff in seven Anglican voluntary colleges and to compare this with a sample of similar state institutions. In fact, a depressingly uniform picture of unequal opportunities for women is found in both sectors.

Data for the beginning of the 1987-88 academic year reveals a consistent and entrenched pattern of male dominance on college academic staffs similar to that shown by a recent Association of University Teachers investigation of the universities. Without doubt, not only do both types of institution employ more men than women, but

they also consistently employ men rather than women at middle and senior management levels. This male dominance is even more striking in the college sector, however, because its student population is now overwhelmingly female.

A survey of 14 colleges of higher education shows a percentage of full time women students ranging from 60 to 85 per cent with an average of 72 per cent. In the same 14 colleges the percentage of women academic staff ranges from an incredibly low 15 per cent to the highest of only 34 per cent. Moreover, most women work in the lowest three career grades of Lecturer I and II and Senior Lecturer.

In none of the colleges surveyed do women Principal Lecturers comprise more than 8 per cent of the total staff and in 12 out of 14 this figure falls below 5 per cent. In terms of progression to the more senior academic grades of Principal Lecturer and Head of Department, the prospects for women staff are even gloomier. Although there are two women Principals and five women Deputy Principals, only three out of the 14 colleges have any women at all at head of department level. The most staggering fact is that out of a total of 95 head of department posts, no more than seven are held by women.

In these days of “cost effective management” and “value for money” this amounts to an alarming underuse—perhaps misuse, or even abuse, puts it better—of human resources in higher education. We cannot even begin to use these resources more effectively, let alone equitably, while such patterns persist. In particular, a grave under-recruitment of women to senior posts will continue if nothing is done to give more women middle-management experience so that they can qualify for these posts. Without such positive action, “equal opportunities” for most women in this sector of higher education will remain empty rhetoric.

On the key decision making bodies of the colleges, too, there is a similar staggering predominance of men. Only one college governing body can claim a reasonably high profile for women, with 44 per cent women members. The rest show a membership of women ranging from 4 per cent to 24 per cent. Likewise, on Academic Boards—the key internal policy making bodies—the representation of women averages out at only

22 per cent. The latter figure is perhaps less surprising than the poor representation of women on governing bodies because a low proportion of women staff, especially at senior levels, inevitably leads to underrepresentation on academic boards and other college committees. Nonetheless, such membership patterns contribute to the inequality of women and reinforce the hidden agenda for both staff and students that “men rule OK”.

All the colleges sampled are aware of the problem and claim to be tackling it. In at least half of them, there is some evidence of a practical commitment to equal opportunities policies in the growing number of female appointments over the last five years. All but two colleges have staff development policies which aim to promote wider opportunities for all staff. All but one college state that they positively encourage mature student entry, which helps to promote an ethos sympathetic to women’s needs and the interests of women returners to education. Most significantly, perhaps, the curriculum of every college contains some elements of women’s studies, gender analysis or feminist perspectives. This is especially true of teacher training courses which traditionally form a major part of the work of such colleges.

However, having found these encouraging signs, the overall picture for women academic staff remains bleak. Of the seven colleges with formal equal opportunities policy statements, only one seems to be an active model of good practice in implementing its statement systematically. Two colleges indicate that they have Women’s Groups, but it is significant that these have emerged as a result of grass roots concern to develop forms of self-help and not as part of any positive management policy. Examined more closely, staff development policies provide little specific support or encouragement for women *per se*. Women’s particular interests and needs are in effect made “invisible” within blanket staff development policies which take no account of the reality of their inequality. Few colleges make any special provision, such as creches or health and welfare facilities, for women staff or students.

In much the same way, an analysis of promotions policies points to a general absence of specific procedures to redress the sexual imbalance in both the academic and managerial power structures within these

institutions. Such promotions records as are available show women doing less well than their male counterparts. Moreover, the form in which promotions records are kept does not facilitate a clear examination of how women's applications, as distinct from those of men, are treated. Without systematic monitoring and evaluation there can be very little prospect of real equal opportunities. Only two of the 14 colleges, for example, have any policy of actively encouraging women to apply for promotion.

What is perhaps most revealing of the

reality behind the rhetoric is the number of assurances that "we treat all staff equally". The problem is precisely that in the context of such entrenched inequality this kind of gender blindness can do nothing to promote equal opportunities for women.

Note

For further information about this research, contact Joan Cann, Grace Jones or Ian Martin at Chester College of Higher Education, Cheyney Road, Chester, CH1 4BJ (tel 0244 375444).

**32nd International Conference of WEF in 1984
'Who needs the Arts?'**

Peter van Stapele (ed.)
Contributors include Rex Andrews, Helen Connell, James Hemming, Malcolm Skilbeck, John Stephenson and Anthony Weaver.

In this publication the editor and authors report on the rich variety of demonstrations, performances, discussions and debates that marked the 32nd International Conference of WEF in 1984 in Utrecht, The Netherlands. Time goes by and what is left for history, and also for the possible interest of those not lucky enough to attend, are the written papers that were sent or given to the editor, and a comprehensive video-document of the conference by Das Audiovisuelle Zentrum der Padagogischen Hochschule in Heidelberg,

under the guidance of Ernst Meyer. The chapters of the book, from different standpoints and in varied national settings, take up the theme of the conference ('Who needs the Arts?') in a broad sense, and treat a wide variety of aspects of the conference theme in interesting ways. The book may foster further study and discussion on the fundamental relationship between the process of education and experience of the arts. Copies of the book are still available from WEF (Dutch Section). Alternatively, microfiche copies are obtainable from ERIC Documents Reproduction Service, 3900 Wheeler Avenue, Alexandria, VA 22304 - 6409 USA.

FORTHCOMING ISSUES

- Vol 70 No 2: The Changing Curriculum
July 1989
- Vol 70 No 3: Continuing and Lifelong Education
December 1989
- Vol 71 No 1: Learner Managed Learning (Special Conference and 70th Anniversary issue)
April 1990)
- Vol 71 No 2: Moral Education
July 1990

The Record of the World Organisation for Early Childhood Education (OMEP)

Edited and organised by Margaret Roberts

Foreword by W.D. Wall

Price £3.00 from 28 Stuart Road, Barnet, Hertfordshire, EN4 8XG, UK

One of the most encouraging developments of the past decade has been the general realisation that the proper nurturing of the early years of life, by appropriate experiences and caring, is absolutely crucial to the physical and emotional growth and development of human beings.

That this vital truth has surfaced is largely the result of the unremitting efforts of OMEP, of whose first ten years this book is the record. It is a comprehensive account but it is much more than a contribution for the archivists. Dr Roberts takes care that the report is alive with the development of educational ideas as, through Congress after Congress, OMEP sought to clarify and promulgate its purposes. In the pages of this record we meet the formative thinkers in the field of early childhood education and are able to share their ideas with them. The book goes beyond telling us what Congresses occurred; it gives us the gist of what was said, together with findings and resolutions. It offers, then, a valuable short course in the development of ideas over a decade.

But all was not plain sailing. The experiences of OMEP are an epitome of the global struggle characteristic of the second half of this century. At the centre of their concern is an important universal truth: that young children are not just there to be fed and kept occupied until we can start to teach them "properly". The young are sizzling with unique potentialities from birth and need constant stimulation and encouragement, as well as loving care, if their emerging powers are not to perish on the vine. But, once the basic truths are accepted, how are we to get the essential principles generally agreed in a world split into different nations, cultures and languages? This is the universal problem of our times—promoting general acceptance of established principles in a multiform global community.

This report shows what can be done when

determined people cooperate in awakening the world to the fundamental truths of its existence, in this case the truth that individual fulfilment and civilised societies have a common root in our respect for, care of, and overall nurturing given to the potentialities of the young child. At birth an infant's brain is already about 25% of its adult size; by six months this has increased to 50%; by year five it is nearly 90%. Margaret Roberts shows us how this came about.

James Hemming

The Education Crisis: Which Way Now?

Norman Graves

Christopher Helm, 1988

Price £9.95 paperback, ISBN 0-7470-1223-7

The British education system has had a hectic time. Its situation can be variously described: the blurb to this book refers to it as "a political football, kicked around by governments of different ideological persuasions". Professor Graves himself is a shade more measured, though he talks of "turmoil" (preface) and asserts that "passions have been aroused... to an extent not seen since the question of religious teaching in schools was hotly debated in the nineteenth century" (page 1).

This is the context of the book. Four main issues, according to Professor Graves, have "severely shattered" the post war consensus on education—and they also distinguish the British system from others in Europe and elsewhere. They are, first, much greater consciousness of the division between the public and independent sectors, with the latter catering for what is still a privileged minority. As Graves puts it: "The fact that the sons and daughters of those who have economic and political power in our society tend to be educated in the independent sector of education makes the British educational scene markedly different from that in neighbouring countries in Europe and the USA". Graves might have added that the fact that this pertains after a century and more of state provision is in itself remarkable.

Second is the continuing debate about the structure of secondary education, particularly the “comprehensive” versus “selective” argument still rumbling on and indeed reviving. Third is the question of school curriculum, with government proposals for a national curriculum, breaking a pattern of local control that once distinguished British education from many others.

The fourth concerns the reform of higher education and what Graves describes (not wholly accurately) as “a determined attempt to cut it down to a smaller size” (it was money not numbers that was cut), and which is part of a general trend towards educational “consumerism”, seen in schools as well.

These issues are set out in the opening chapter of this book, and their origins in the past system are identified, particularly their relationship to economic and social trends. It was one such link, between ideas that education was failing to meet national needs, especially for qualified manpower with “requisite personal qualities”, that led to the present turmoil and the formulation of policies to *inter alia* promote the national curriculum, give more powers to school governors and delegate financial responsibility, specify conditions of service for teachers, establish a system of national tests to monitor standards, reform higher education funding and so on.

Subsequent chapters of the book set out in more detail the changes that are taking place, particularly those in the Education Reform Act of 1988 (which was still going through Parliament when the book was written). The narrative usefully links the kind of history and structural description found in conventional texts on the British system with these current and controversial issues, though it is not always of textbook standard. The references are few, and some sources in the text are not listed at the end of chapters; in the further education chapter the current edition of the main reference is omitted though two out-of-date ones are included. There are inaccuracies and confusions, for example about adult education day classes on page 78 and the structure of higher education where comparisons are between the UK university system and the English public sector. The chapter lengths are revealing, too. Higher education, catering for perhaps a fifth of the population gets twice as much space as secondary or further and continuing education.

Nevertheless, the book reveals and criticises the overall drift to central control taking place despite governmental protestations to the contrary. Even where control is being devolved, the pattern is based on an assumed—and entirely unjustified—central omniscience. Graves discusses the issue on page 26, pointing out some of the disadvantage of the decentralised system, both in schools and in post school education, though he omits most of the case for differentiation in higher education, blaming it mainly on local authorities’ jealousy of their colleges, rather than on a differentiation of function. The dangers and his distrust of central control are visible throughout, and argued most strongly in the concluding chapter entitled, querulously, “The Way Ahead?”. He ends sadly: “Yet it could all be so different... The way ahead could be full of promise, if only the will were there”. If only.

John Pratt is Professor of Institutional Studies at the Polytechnic of East London .

Telling Tales

John Goodwin and Bill Taylor
Edward Arnold, London, 1988

Telling Tales is a collection of original stories for use as starting points for Personal and Social Education in the secondary school.

The material relates to “ordinary people and those with whom young people can identify”. Using both comic and serious subject matter, real and deep issues can be explored in a safely fictitious context. The objective is to raise issues and questions, thus exploring and challenging attitudes rather than imposing values.

Each story is followed by a list of suggestions for discussion, writing and role play. A useful appendix at the end of the book gives the titles of the stories and the issues explored in them. The stories are grouped under the headings of *Relationships*, *Work and Leisure* and *Problems* and cover a very wide range of issues of concern, issues which need to be faced fairly and squarely and not shied away from.

The style and dialogue are authentically adolescent and the follow up questions would provoke much thought and lively discussion.

A useful book for Personal and Social Education.

Jean Hobbins

Who Cares

Pat Keay and Alastair Duncan

Hodder & Stoughton, London, 1988

A well planned book comprising twelve units, each of which deals with important and sometimes difficult issues, encouraging children to question assumptions about race and gender. About an hour's work comprising oral, written and extension work is contained within each unit. This book answers the need to encourage children of both sexes to consider their future roles as adults responsible for child care and to approach the issues objectively before they are emotionally involved. Although it is designed for 13-15 year olds, I intend to adapt some of the units and use them with top juniors. An attractive and well presented book.

Jean Hobbins

Ending Hunger—the opportunity

Caroline Fruin

Jonquil Publishing Ltd, Stevenage, SG1 4QC, UK. 1988. Price £12.95

A ringbound set of worksheets on the subject of ending hunger which I liked very much. Practical, attractive, eminently usable, this book brings the outside world closer and makes the issue of world hunger and its causes much more comprehensible to children. It is a positive book presenting positive images—gone are the heartrending stereotypes of the helpless and pitiable. Suitable for upper primary and lower secondary children, the worksheets are thought provoking and encourage children to feel as well as think. Situational drama and role play are suggested as follow up to the sheets which foster critical judgement, cooperation and problem solving in the developing minds of the adolescents. The sheets stand on their own or could lead into or enhance a geographically based project

or one on health and nutrition.

The purpose of the book is to raise the consciousness on the question of world hunger and how, ultimately, to end it. It is an empowering book and suggests that we *can* make a difference, and outlines ways of doing so. It is not a book for those not wanting to get involved. The object is to publicise the issue of world hunger.

The teachers' notes are helpful and detail the ideas behind each worksheet, giving suggestions as to how to get the best out of each one.

Some of the worksheets are quite ambitious in their scope—this is not a book to be used by a supply teacher—one would need to have a good knowledge of the children and the confidence to attempt open ended drama work. Excellent management, rapport and control would be essential if one wished to extend the worksheets as far as suggested. Thinking, feeling and stimulated children can be quite a handful and the subject matter is too important to risk a mediocre result.

It is important in the Britain of the late 1980s to ensure there is a balance and to adopt a critical stance on greed and acquisitiveness. It is never too early to inculcate the values of caring and selflessness in the young.

However, in Thatcher's England and Baker's Education where big sister can be trusted to look after national and international issues and should be left to do so, I fear that political empowering, open minded thinking and calling for caring in action and aid may not go down too well with governments.

Not an easy project to handle but well worth while—we need more heart in education.

Jean Hobbins teaches at Wyvil Primary School, South London.

ROUND THE WORLD — WEF SECTION AND UN NEWS

Rosemary Crommelin

Headquarters

As one of the Peace Messenger representatives, the Fellowship was invited to attend a meeting in London in February with Ms Robin Ludvig of the UN Peace Studies Unit in New York. Miss Betty Adams attended on our behalf to discuss ideas for a focal point regarding the Day of Peace; last year the focus was on children. Later this year other Peace Messenger meetings will take place in New York and Warsaw, and a week in November will be set aside for Science and Peace.

Readers of *New Era in Education* will have noted the insert in the last issue about a new edition of *A Contributive Society* by JR Bellerby, first published in 1931 and now re-issued, with additional papers, by Education Services.

The new edition was launched in Oxford shortly before Christmas at a party given by Mrs Rosalind Bellerby, at which the guest of honour was Professor Sir Austin Robinson (now in his nineties), a Cambridge colleague in the 1930s of Mrs Bellerby's late husband, and of Maynard Keynes. Sir Austin recalled the different pre-Beveridge world of the 1930s, with inadequate unemployment allowances and few social services, and this group of perceptive economists who had not

neglected the human application of economic theory. When things went wrong the inclination was not to demonstrate, but to do something; they had formed little clubs and had tried to help where help was needed. This practical support has continued over the years through Education Services and so, Sir Austin pointed out, Jack Bellerby's work has lasted. Some of the present-day readers would find in *A Contributive Society* great values which need to be perpetuated, and he was glad that the book would now influence another generation.

Japan

Mrs Toyoka Aizawa, the wife of the Secretary of the Japanese Section, represented the Fellowship at the International Training Seminar on the Handling of Documentation and Information on Human Rights when it was held at the United Nations University Headquarters in Tokyo last November.

Mrs Hiroko Yamane welcomed participants on behalf of Unesco, and spoke of earlier meetings (in 1980, 1985 and 1987) on human rights documentation, and of the first inter-agency cooperation in 1980, with a joint meeting of Unesco, the UN University and the UNHRC on refugees which

had discussed the question of handling information on refugee protection. She hoped the present seminar would present a programme for the handling of human rights information for the future. The wide ranging agenda included speakers from Utrecht, Harvard University, Thailand, Poznan, Ottawa, Japan, Chile, the Philippines, London and Norway.

Among the conclusions reached were: acceptance of the validity of recommendations made at earlier meetings; agreement on a widespread network of documentation centres which should include traditional university and research libraries from a variety of disciplines (law, social science, the humanities, etc) which are concerned with, but not restricted to human rights; the adoption of agreed standard formats and simple rules, so that although there will be a wide diversity of documentation centres and libraries, from those using manual catalogue systems to those operating computer databases, network members can exchange information; and the accessibility of information to as wide a public as possible.

Recommendations directed at Unesco and the UNU urged the creation of new documentation centres where none now exist; the translation of standard

formats for recording information into a variety of languages; the preparation of a worldwide directory of human rights holdings at documentation centres, libraries, etc, and the incorporation of the study of human rights into the curricula of both primary and secondary education.

WEF members who attended the Adelaide Conference will no doubt remember Mrs Aizawa, especially those who were fortunate enough to be given a copy of her elegantly bound book of English-Japanese poems—*A Garden of Verses*—in the traditional 5,7,5,7,7 syllables. She is a member of the PEN Club, and in her university days was Secretary of the Unesco Students' Club, and in 1960 took part in the UN Human Rights Seminar held in Tokyo.

She reports that at the Japanese Section's Annual General Meeting last November the keynote speech was made by Father Klaus Lümel of Sofia University, who spoke on "Home Education in Germany"; and many young parents joined in the panel discussion on "Home and School in the Era of Internationalisation". Mrs Aizawa writes that "the meeting was a great success; young members were added to us, and we realised that WEF itself is the body of Lifelong Education, as our late father joined it about 60 years ago, and our daughter will succeed to it".

Nepal

The WEF Nepal Section celebrated its 4th anniversary last year at a meeting in the

American Cultural Centre, Kathmandu, chaired by Manbir Panthe, District Governor. Mr Mahesh Kumar Upadhyaya, Vice Chancellor of Tribhuvan University, was the guest speaker, and in his address on "Public Participation in the Educational Development of our Country" he stressed the importance of active participation by everyone at all levels from primary school to university. Mr Dhruva Bahadur Shrestha, General Secretary of the Section, presented the annual report detailing the Section's activities during the year, and Dr Radha Krishna Joshi gave the vote of thanks. The meeting was attended by the University Rector, professors, lecturers, headmasters, representatives from the Ministry of Education, and social workers.

In November the WEF Nepal Section, the Carl Duisbry Society and the Arniko Society jointly organised a talk programme. Professor Dr Otto Peters, former Vice Chancellor of Fern University, Hagen, West Germany, spoke about the Open University, and the Chinese education system was the subject of addressed by Professor Bi-Jai-Jno, Provost of Tongsi University, and Mr Zhong Li, Deputy Division Head, State Education, China. The programme was chaired by Chandra Prasad Gorkhali, ex-Rector of Tribhuvan University; the WEF Vice President gave the welcoming speech, and WEF General Secretary the vote of thanks.

Earlier this year the Section held its general

meeting at the American Cultural Centre, when the election of WEF executive members and officers took place.

United Nations

The United Nations has designated 1990 International Literacy Year. Our members, meeting in London in April 1990 for the international conference on Learner Managed Learning, will no doubt value the opportunity of discussing with

Chairperson of WEF

The current Chairman of the WEF, Professor Norman Graves, is due to retire in 1990. In accordance with the new Constitution of WEF, members are asked to suggest appropriate persons to the Guiding Committee which has the responsibility of proposing a new chairperson to the General Assembly in April 1990.

Would members please note that the WEF is an international organisation and that the post of chairperson is open to members from any part of the world.

Members wishing to suggest names for consideration by the Guiding Committee should send these in the first instance to Mrs Rosemary Crommelin, General Secretary, 33 Kinnaird Avenue, London W4 3SH.

representatives of other national sections their particular problems and plans for implementing this special UN Year.

It was pointed out at the meeting of Latin American and Caribbean specialists which took place in Cuba a year ago, in preparation for International Literacy Year (ILY), that at a time when we have the skill and resources to send people into space, a quarter of the world's adults cannot read or write. By concentrating upon (i) children about to enter school; (ii) pupils, young people and adults, at risk of dropping out; (iii) drop-outs; (iv) newly literate adults; and (v) those whose education has been totally outside the school system, it is hoped to eradicate illiteracy by the year 2000.

The UN hopes Non-Governmental Organisations will involve themselves in activities appropriate to their local and national conditions and needs. Government national committees are being set up in Unesco member states (Unesco is the lead UN agency for ILY); it would seem then that in countries that have withdrawn from Unesco the NGOs will have an even more important role to play.

The thirty point Declaration adopted at the third

meeting of the International Task Force on literacy (ITFL) last December outlined its approach to ILY and stressed above all the importance of learners themselves being involved in literacy projects. The ITFL aims (a) to build a movement of learners, and (b) to create a learner-centred planning process. Among the points listed are, given that learners know their own problems and needs best, and that the process of participation is integral to the process of learning, they should be involved in all aspects and activities for ILY, both at the national and the local level.

The ITFL coordinating office is in Toronto, with other offices in Paris and New Delhi.

The University for Peace in Costa Rica is holding a special conference at San Jose from 15 to 30 June. Its theme will be "Seeking the True Meaning of Peace", and keynote speakers are His Holiness the Dalai Lama of Tibet and Dr Oscar Arias S., the Costa Rican President and winner of the 1987 Nobel Peace Prize. The occasion is described as "A Conference and Coming Together of the Global Family of the University for Peace", and its aim is to prepare a Universal Charter of Human Responsibilities for Peace and Sustainability, to be presented

to the United National General Assembly.

Costa Rica, the setting for the conference, is seen as "a living laboratory for the creation of a civilisation based on an integral expression of peace; it is a kind of eye in a geopolitical hurricane, where the main north/south and east/west polarities that all humanity is trying to resolve are clearly manifest".

Conference activities are being coordinated by the University for Peace; the invitation is worldwide, without distinctions of any kind; one-page abstracts of specific subjects desired to be included as workshop topics or other activities, as well as contents for the Universal Charter, are invited by 30 April; artistic contributions (art, music, dance, videos, etc) are welcome. There are programmes for children accompanying their parents. Choice of three hotels for international participants; LACSA and British Airways are the official carriers, and can offer discounted fares to participants; pre- and post-conference tours of Costa Rica can be arranged.

Conference enquiries to The Conference Director, Dr Abelardo Brenes, University for Peace, PO Box 199-1250, Escazu, Costa Rica.

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Holland—Vernieuwing (in Dutch)	
Editor: Johannes Odé	
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NEW ERA IN EDUCATION is the termly journal of the **World Education Fellowship (WEF)**. The Fellowship is an international association with sections and representatives in more than twenty countries, which has played a continuing role in promoting the progress of educational ideas and practices in the twentieth century.

NATURE OF THE WEF

Founded in 1921, the World Education Fellowship is voluntary and non-partisan, and enjoys the status of a Unesco non-governmental organisation category B. It is open to educators, members of associated professions, and to all members of the public who have a common interest in education at all levels. The Fellowship meets biannually in international conferences, publishes books and pamphlets, and, through its national sections, participates in workshops, meetings and developmental projects. The Fellowship does not advocate any dogma; each member is free to put the principles indicated below into practice in ways which are best suited to the environment in which he/she is living and working.

PRINCIPLES OF THE WEF

- (a) The primary purpose of education today is to help all of us to grow as self-respecting, sensitive, confident, well-informed, competent and responsible individuals in society and in the world community.
- (b) People develop these qualities when they live in mutually supportive environments where sharing purposes and problems generates friendliness, commitment and cooperation. Schools should aim to be communities of this kind.
- (c) Learners should, as early as possible, take responsibility for the management of their own education in association with and support from others. They should be helped to achieve both local involvement and a global perspective.
- (d) High achievement is best obtained by mobilising personal motivation and creativity within a context of open access to a variety of learning opportunities.
- (e) Methods of assessment should aim to describe achievement and promote self-esteem.

ACTIVITIES OF THE WEF

In order that these principles become a reality, WEF endeavours to:

- (a) identify and pursue changes in policies and practices to meet the varying individual and shared educational needs of people of all ages.
- (b) promote greater social and economic justice and equality through achieving a high standard of education for all groups worldwide.
- (c) encourage a balance between an education which nourishes the personal growth of individuals and one which stresses the social responsibility of each to work towards improving the human and physical world environment.
- (d) foster educational contacts between all peoples including people from the third world in order to further international understanding and peace.
- (e) promote education as a lifelong process for all people, regardless of sex, race, beliefs, economic status or abilities.
- (f) encourage cooperative community involvement in clarifying educational goals and undertaking educational programmes.
- (g) secure for teachers the training, facilities, opportunities and status they need to be effective, professional people.

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CONTENTS

- | | | |
|----|---|--------------------|
| 33 | EDITORIAL: DIFFERENT VISIONS OF
"THE NEW ERA" | David Turner |
| 34 | CHILDREN AND CONTROVERSIAL ISSUES:
THE TEACHING OF SEXUALITY | Sarah Gammage |
| 42 | CLINICAL METHODS OF SUPERVISION:
A NOTE OF CAUTION AND CHALLENGE | Peter Lucas |
| 48 | MADHURI RATILAL SHAH | Anthony Weaver |
| 51 | ROUND THE WORLD - WEF Section News | Rosemary Crommelin |
| 53 | WILL THE ENGLISH NATIONAL CURRICULUM
CREATE LEARNING DIFFICULTIES OR 'CURE'
THEM? | Margaret Peter |
| 58 | POPULAR EDUCATION AND THE NATIONAL
CURRICULUM | Michael Armstrong |
| 61 | A COMMUNITY BASED RESPONSE TO
COMMUNITY NEEDS | May O'Brien |
| 63 | EDUCATING FOR PEACE AND A CONCERNED
SOCIETY | Mabel Aranha |

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DIFFERENT VISIONS OF "THE NEW ERA"

As we move towards the millennium, we are prompted to think of a new and ideal world in which we might all live better. Current events, with a possible end of the Cold War in sight, dialogue on north-south cooperation, and increasing prominence of 'green' issues move our thoughts in the same direction. Editing *The New Era in Education*, and meeting colleagues in the World Education Fellowship, it is fairly easy to get the impression that there is a consensus that the "new era" will permit increasing expression of individuality. The back cover of this journal, after all, carries the proud message that, "The Fellowship does not advocate any dogma... The primary purpose of education today is to help all of us to grow as self-respecting, sensitive, confident, well-informed, competent and responsible individuals in society".

Two publications which happened to pass across my desk in the last few months prompt a different line of thought, however. The first was a copy of *FAIR News* for Spring 1989, which records the activities of New Era Publications UK and New Era Publications International. These two organisations are devoted to the expansion of Scientology, and have no connection with this journal. Indeed, apart from the similarity in name, there seems to be very little in common between the ambitions of the WEF and of Scientology.

The second publication, *Agreement* No. 190, published by the Scientologists, made this clear. It carried the claim that, "A civilisation without insanity, without criminals and without war,

where the able can prosper and honest beings can have rights, and where man is free to rise to greater heights, are the aims of Scientology". The restriction of rights to the 'honest', of prosperity to the 'able', or the freedom to rise to greater heights to 'man' is absolutely intolerable, and totally contrary to the principles of the WEF.

This should, however, lead us beyond a simple distinction between the WEF and Scientology. In our age, perhaps in any age, people seem to prefer simple panaceas rather than complex and difficult solutions to problems. If Scientology is a particularly pernicious example, we should not overlook the fact that panaceas are all too common, and the promotion of a national curriculum and universal testing of children in the UK, the advancement of specific teaching techniques, and the promotion of particular institutional arrangements for education, are examples in our own field. Indeed, there have been moments in history when 'progressive education' has been advanced as a panacea, and we might wonder whether we do not do more for the panacea-mongers than for ourselves when we let ourselves fall into the trap of sloganising.

For that reason I am particularly pleased that this issue of the *New Era in Education* has an implicit theme. It has an explicit theme, of course, the curriculum, and it has that by design. But in the writing of Peter Lucas on methods of supervising teachers in training, of May O'Brien on meeting community needs, of Sarah Gammage on sex education, of Mabel Aranha on peace education, of Margaret Peter or Michael Armstrong on a national curriculum, I read a second theme. It is the voice of experienced professionals stating clearly that principle needs to be tempered to local and individual differences, and that however much we might wish it were otherwise, there are no panaceas.

David Turner

ERRATUM

In Volume 70, Number 1, page 4, "semiotics (theory of science)" should have read "semiotics (theory of signs)"

CHILDREN AND CONTROVERSIAL ISSUES: THE TEACHING OF SEXUALITY

Sarah Gammage

Abstract

Sarah Gammage argues that sex education in schools responds to an overwhelming need expressed by both parents and pupils. An accurate understanding of the fact of sexuality needs to be balanced by an increasingly mature appreciation of its personal and social implications. The educator has the difficult, but important, task of steering between dogmatically rigid rules and laissez faire attitudes, to foster a genuine considerate and sensitive morality among young people in school.

School sex education programmes are vitally necessary to counteract what is frightening and untrue, to provide facts and dispel myths, to provide curious children with sound answers and to counteract the distorting images of males and females.

Sexuality motivates us to find love, contact, warmth and intimacy; it influences thoughts, feelings, actions and interactions and thereby our mental and physical health.

It is a highly artificial and rather academic exercise to separate out morality and sexuality. Morality is part of all behaviour.

In the sphere of sexual behaviour, teaching of moral behaviour has to be indirect.

Sex education in a moral context involves putting into practice one of the basic moral values, respect for persons. Teachers have to teach pupils the process of making moral decisions.

Parents and sex education

It is right and proper that parents should be deeply concerned about the kind of sex education their children are receiving at school. In recent research into parental attitudes by Allen (1987), based on interviews with representative samples of teenagers age 14-16 years and their parents in three cities in England,

it was found that : "96 percent of parents and 95 percent of teenagers thought schools should provide sex education to children and young people, 2 percent of parents and 1 percent of teenagers thought that sex education should be provided by neither school or parents, and 2 percent of parents and 4 percent of teachers thought that only parents should provide sex education". These findings have not attracted much publicity, yet they are detailed and thorough. Parents clearly do want to know much more about sex education in schools, which is perfectly reasonable.

It is absolutely essential to be clear about what is being argued at this point. Nobody is arguing that schools should have the monopoly on sex education or that an essential right to communicate to children on important matters should, or even could be, removed from parents. Many parents, however, cannot, will not or simply do not educate their children about sex. In Allen (1987): "62 percent of parents said they found it difficult to give sex education to their teenage children. The main reason given was embarrassment on the part of the parents, coupled with a lack of knowledge or the ability to find the right words to put it over".

This particular study addressed issues concerned with middle-school children usually aged from 8 years to 13 years old. The 8 to 10 year old child may happily discuss the nuts and bolts of sexual anatomy and intercourse, with parents. But once children begin to develop sexually at puberty, embarrassment and reserve may characterise previously open conversations and parents of teenagers may find it far more difficult to provide "good" sex education.

Clare (1986), a well known psychiatrist, highlights the reserve, not only of parents, but of children too, when it comes to sexual matters. He writes, "My adolescent offspring (and I do not believe that they are in this regard atypical)

value their privacy. They do not want uninvited information to be thrust upon them. While they are not adults, they are not children either, and didactic, heart to heart exchanges are more the stuff of rather po-faced educational material than the real life cut and thrust of parent-adolescent relationships”.

Random learning

Children and young people are learning about sex whether adults deliberately and consciously intervene or not. Children learn all manner of desirable and undesirable attitudes from observing their parents. They receive much information from their peers who are enormously informative, but often very inaccurate, on sexual matters. There must be many people who owe a debt to the dirty joke for information about sex, unforthcoming from parents or school. Then there is the influence of the media. There is a mass of material from film, video, radio, television, newspapers, magazines and advertisements about sex giving a confused and contradictory picture. One unfortunate and consistent message is about idealised body images and personality characteristics of males and females. There tends to be an emphasis on large busts and passivity for girls. Teenage ‘agony aunts’ describe the large proportion of letters they receive from teenage girls who are worried about their busts. The most unfortunate children of all learn from the bitter experience of being sexually abused by their own parents. In this context of random learning, teachers and parents face the same challenge. This is about their responsibility toward the young, the goals of education, the harmful influences of society and how to counteract them by providing sane, calm, reflective opportunities for young people to learn. School sex education programmes are vitally necessary to counteract what is frightening and untrue, to provide facts and dispel myths, to provide curious children with sound answers and to counteract the distorting images of males and females.

Aims and objectives for sex education

Twenty years after the so-called Swinging Sixties, teachers are still lacking in confidence

about their role as sex educators. They are very vulnerable to the controversies that flare up from time to time and are often forced to justify their subject. In the hierarchy of knowledge, ‘soft’ areas like Personal and Social Education are way behind in the pecking order for time, space and resources. There is increasing emphasis on teaching vocational skills needed for jobs rather than a wider, broader approach to educating of the whole person, for life. If the proposed core subjects do occupy over three quarters of the curriculum in future, sex education will have to compete even more with many other very worthwhile non-traditional studies.

In this context it is especially important for teachers to be clear and purposeful in their aims and objectives. If schools do not achieve this clarity their programmes will be ragged, incoherent and even more vulnerable. Many schools undertake sex education as a knee-jerk reaction to crises such as schoolgirl pregnancies or unwanted activities behind the bicycle shed. Some schools leave it to outside experts or volunteers who are dumped with all the anxieties and problems shelved by the school regarding sex. Consequently, sex education is not always done well.

It is interesting how the aims of sex education have changed over the decades and how they have reflected more and now less permissive cultural climates. I wonder how acceptable the following optimistic aims would be today? Schulz and Williams (1968) say, “Sex education should aim to indicate the immense possibilities for human fulfilment that sexuality offers”. Harris (1971) says sex education is: “to help people to satisfy their sexual needs in the fullest possible sense”.

There are more recent ‘down to earth’ aims such as that quoted by Rosser (1986): “The aims of any programme of sex education should be to present the facts in an objective and balanced manner and to enable pupils to understand the values and other factors which influence attitudes and behaviour in our society, to form their own opinions and to make informed, reasoned and responsible choices”.

Aims can be formulated by asking questions such as how a successfully sexually educated

person would think, behave and treat other people. One would need to extrapolate from this to society as a whole. Statutorily it is now a matter for individual schools to decide on their own aims and objectives. Because of DES guidelines, general common sense, and the logic of the subject, many schools will have very similar aims and similar programmes.

Within broad overall aims, specific age and stage related objectives can be formulated and are clearly articulated by Went (1986). For instance in the 5-8 year old band, children need to gain accurate information, to develop acceptable words to describe anatomy, to be able to ask and have answers to questions about how babies get in and get out. This age group identifies with babies rather than adults and reproduction should be considered looking at animals and young of all kinds, at parental care, family life of all varieties, individual growth and development, personal relationships and caring for others.

9 to 13 year olds must be prepared for pubertal changes and some children in the class will already be at this stage of physical development. Pupils need to increase their understanding of human reproduction and their awareness of the range of human sexuality. They need to begin to understand about contra-
ception, sexually transmitted diseases, to increase their consideration of other people and to develop their social skills. Schools have to decide how much to plan and structure their approach to sex education and how much to leave it to responding to the expressed interests of the pupils. The latter method I consider less reliable in that children may not be able to articulate their needs clearly nor teachers able to listen, note and respond. It would be easy to neglect important areas. Went (1986) advocates a spiral curriculum with two strands - factual and normative. Both strands should increase in complexity as children get older and they become more aware of an increasingly complex world and need increasingly more complex

information and skill to negotiate it. In order to ensure both strands are catered for, a planned rather than a random approach is desirable. There are too many difficulties about sex education that could tempt schools to avoid it altogether. Schools have a variety of sensitive factors to contend with: the differentially maturing pupils - on the one hand the pre-pubertal boy who will probably not be facing major physical changes until 13, and on the other hand the girl who starts menstruating at 9. Then there is the need to be sensitive to the differing views of parents, particularly those with ethnic or religious backgrounds which cause them to have many reservations about allowing their children to have any sex education at all. There will be concern about whether and how to tackle subjects such as homosexuality which can be misunderstood and lead to damaging media attention.

Flight into fact

By and large it is reasonably straightforward to plan and elaborate a coherent and well thought programme of sex education which succeeds in imparting good sound 'matter of fact' information to pupils. Yet a 'flight into facts', however good the resources, is not enough to

meet the needs of the maturing pupil. Helping pupils to become morally mature, however, is not such familiar territory as simply teaching about sexuality, and teachers may feel out of their depth. Their role requires a change but they are not sure what the new role should be.

It is by and large not part of

basic or in-service training for teachers. It means helping pupils make sense of experience. Teachers may become reasonably comfortable teaching about anatomy, reproduction, human sexual response, sexually transmitted diseases, contraception, different kinds of family institutions, courtship, marriage and family life. However, pupils need to understand and make sense of their own experiences of sexuality, of their own family life and relationships, and

"Pupils need to understand and make sense of their own experiences of sexuality, of their own family life and relationships, and develop an increasingly mature appreciation of the moral considerations."

develop an increasingly mature appreciation of the moral considerations of expressing their own sexuality. Toomey (1986) interviewed pupils from her old school in Swansea: "There is far too much emphasis on the biological process and not enough talk about the wider social issues we need to be able to talk about the emotional effects of a sexual relationship and different sorts of relationship such as homosexuality".

This clearly requires more from teachers than the ability to communicate information effectively. It challenges them to understand their own

sexuality, to make sense of their own family life and to appreciate the moral dimension. Very often, teachers are extremely uncomfortable about their own sexuality, have never questioned or looked at their own relationships and would prefer to keep morality in any explicit sense out of it altogether. This can be dangerous, as illustrated by Savage (1967) in a cartoon which shows a school mistress addressing her eager pupils, who says, "The Board of Education requires me to give you some basic information on sex, reproduction and other disgusting filth".

Not all teachers should or need to undertake sex education any more than everyone should teach mathematics or foreign languages. People who do not think that sex is a good enjoyable activity had best leave sex education alone. Otherwise, it is a matter of learning. It can be illuminating to look at what part of that process might be.

Training for teachers in sex education

Courses to train teachers to be better sex educators often begin with a "Choosing a language" exercise. Members are invited to "brainstorm" words for vagina, penis and sexual intercourse. Not only does this warm people up at the beginning of a course, but it also reveals interesting reactions. It may be that it awakens the adolescent inside us who goes from strength to strength producing more exotic colloquial or shocking names. It may reveal a prude who is actually deeply unhappy about aspects of his or her own sexuality and finds it very distasteful to

hear and see explicit sexual words, written up prominently. This exercise helps to inoculate adults against some of the words used by young people, which are intended to shock. Some words are just ones we are unfamiliar with but which are meaningful to pupils. We need to get over the stage of being shocked by pupils. We also need to avoid being patronising or rejecting

to pupils because they use different vocabulary. It can be very easy to distance pupils by using very clinical terms. Any group needs to negotiate a vocabulary that is acceptable to that group at the outset.

Other activities can help individuals to check out and confirm facts. There are many resources, both comprehensive and reliable. Multiple-choice questionnaires are useful and a good way to start a session. A guarantee of producing some hilarity, is to say: "Right, we all of course know the plumbing. May I have a volunteer to draw the male/female parts on the flip chart just to begin?" Try it yourself! You may be surprised.

Myths and prejudices such as "you won't get pregnant if you do it standing up" can be considered through the True/False statements exercise. Even the informational or factual sessions will help reveal to participants many of their assumptions, prejudices, hang-ups, fears and misconceptions. We hold all kinds of unconscious views of sex that may be revealed to our pupils but not to us. It is best to discover and acknowledge them. Do we regard sex as a powerful dark dangerous urge to be suppressed? Do we regard it as something to indulge in frequently for health reasons? Do we enjoy it, dislike or fear it? These assumptions will shape and colour how we conduct lessons. There is a useful statement by the World Health Organisation which says that sexuality, "motivates us to find love, contact, warmth and intimacy; it is expressed in the way we feel, move, touch and are touched; it is about being sensual as well as sexual. Sexuality influences thoughts, feelings, actions and interactions and thereby our mental and physical health".

*"We hold all kinds of
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Our values about sex will strongly influence the “what” and “how” of teaching it. A statement such as the one above would provide a sound basis from which to develop teaching.

Teachers need to learn to respond to children when they ask questions at inappropriate moments or when they are very busy or preoccupied. Children may stop a teacher in the corridor, or at the end of a lesson, or ask on behalf of “a friend”. One needs to give them swift, satisfactory answers. There is no short cut but to practise these with ‘carousel’ type

exercises where short questions are fired at one, at minute intervals by fellow members of the course. Children will not necessarily confine their questions to neat categories of fact, value or social context. On the

contrary, they will tend to ask questions in which these elements are compounded. Here are some examples of questions asked by middle school pupils:

“Is ‘making love’ to a person the same as sexual intercourse?”

“Is intercourse fun?”

“Why do people giggle when you say masturbate?”

“Is there any sure way to keep from getting pregnant?”

“What makes people gay?”

“How can I die of ignorance?”

Probably the most difficult area for teachers is uncertainty about the constraints and boundaries of their own role. They may feel threatened because they think that their own sexuality is “on the line” and fear that they will be too vulnerable and exposed to their pupils. Quite simply, one should not reveal personal details about one’s sex life or allow pupils to do so. A direct question such as one about the frequency of intercourse with one’s partner, should be met quite firmly with a response about their respect for your privacy and your respect for theirs. Such clear boundaries need to be drawn for your own protection and that of the pupils. Your pupils do not need you to demonstrate that you function very well or badly as a sexual being. Learning

to be a good sex educator is not only a matter of becoming familiar with the facts and the techniques to convey them, or becoming comfortable talking sexually and accepting one’s own sexuality. There is also a need to acknowledge the moral component.

The teacher’s dilemma

It is a highly artificial and rather academic exercise to separate out morality and sexuality. Morality is part of all behaviour. Asked whether sex education in a moral context should include

telling children what is right and wrong in sexual behaviour, one head teacher responded that whilst acknowledging one’s own views of what sexual behaviour was right or wrong, one was not entitled to tell

pupils how they should or should not behave in expressing their sexuality any more than one was entitled to tell pupils how they should or should not vote. Another head teacher pointed out that in a good primary school, in every subject, the pupils were taught to weigh up, measure and judge the realities of any situation based on accurate information. He believed that it was for schools to inform widely about facts and consequences but not to take decisions away from children by telling them what to do, and that the same applies to decisions about sexual behaviour, that sex education should provide information and leave children to decide. This represents what good liberal education is about but I suspect that it would have many critics today. Let us look at how the arguments might proceed.

The critics might say that if a child pushes another over in the playground the teacher would not and should not leave the child to weigh up, measure and judge for himself, but should intervene and tell the child it is wrong to behave in this way. Yet sexual behaviour is far more profound and deeply involving of human beings and far more profound in its consequences. It is as primitive a force as violence. Why then would we as responsible thoughtful people back off from interventions in

“Children will not necessarily confine their questions to neat categories of fact, value or social context.”

sexual behaviour, whereas we would intervene in the playground? Just as for the bully and his victim, we have a responsibility for the sexually active eleven year old.

In a playground bullying incident we are dealing expediently with violent or inconsiderate behaviour. In the sphere of sexual behaviour, however, teaching of moral behaviour has to be indirect. We cannot force moral behaviour. A moral decision of a child or adult is an independent decision, regardless of any threat of authority or punishment hanging over one's head. Moral decisions have to be arrived at by the free choice of the person him or herself.

Considering morality

Morality and moral education are profoundly unfashionable and misunderstood areas. Yet is dangerous to avoid the moral considerations of sexuality. Moreover the 1986 Education Act (No 2) says that when sex education is given it must encourage pupils "to have due regard to moral considerations and the value of family life"., Sexuality like any behaviour has always had moral consequences, and these consequences are, for oneself and others, now potentially more drastic and more poignant. Though expediency, rather than morality, tends to prevail in society, questions of good and bad, right and wrong, override all other considerations, whether we pay any attention to them or not. There seem to be two identifiable positions as regards moral matters, both of which seem to me to be highly unsatisfactory. I would argue for a third position rejecting both of these.

One position is the "moral control" or "moralising" position which has been well illustrated at the beginning of this chapter. Statements of what is right and wrong are often based on so-called traditional values more appropriate to previous idealised eras. There are either clear statements such as "It is wrong to have sex outside marriage", or "It is wrong to practise homosexuality", or very abstract and generalised prescriptions about the rightness of

marriage and family life. Many ills of society, according to this view, are seen as caused by breaking moral rules. The task of education, it follows, is to inculcate these rules firmly into young people. Then, not only will individuals be happier in stable conventional families, but society too will be orderly and as it should be. But we know that one child in every eight lives in a one parent family, and that one child in five could see his/her parents divorce before he/she reaches 16. Three households in ten are married couples with dependent children. Can we therefore teach children that the only acceptable form of family life is that of mother, father and children? This would be to deny that the experience of love, care and responsibility are possible without this configuration of people. It would also be gross insensitivity toward the backgrounds of pupils.

The other position - moral laissez-faire - treats everyone as having a right to have and act upon his or her own moral views. 'Moral' is what an individual judges to be right for him or herself. Right is often the same as what you like. There can be as many moral views as there are people

“Moral decisions have to be arrived at by the free choice of the person him or herself.”

because each person has to choose what is right for them. The educator has to be a neutral chairman, who is a model of tolerance, conveying neither approval nor disapproval of

anyone else's views. The laissez-faire position has arisen, I believe, as a backlash against the moralising or moral control position and is relativism taken to its most absurd logical conclusion. Both positions are unsatisfactory. There is a contradiction in the moral control position because a moral decision cannot be moral unless it is made freely. There is a contradiction in the moral laissez-faire position because it requires an overriding absolute moral value of tolerance which is often upheld with moral fervour. Worse, neither position helps young people or anyone else for that matter to make sense of an extremely complicated world where there is a great deal of choice and few clear guidelines. Moralisers often turn people off. The young especially react to this approach. The laissez-faire approach leaves the young

confused and floundering about. There is another position which I will call the “moral acknowledgement” position which accepts that feeling and reason must bear upon moral choice and behaviour; that moral thinking is a developmental process and that we can learn to be mature or ‘moral’ in our decision making.

Moral education

We need to begin by acknowledging that we all do judge and moralise. We conceal these judgements but we do judge nevertheless. We refrain from judging our friends because we like them. We refrain from expressing our opinions too vociferously because we find it distasteful and very unfashionable. We want to be seen as liberal and tolerant. Moral opinions need to be tested against those of other people. In dialogue which exposes our views to challenge, we have to justify, examine or modify our judgements and engage in the whole healthy process of developing our moral thinking. The moraliser adheres to rigid rules and cannot tolerate any challenge in case they collapse. The laissez-faire adherent refrains from judgements, suppresses unease at unacceptable behaviour and goes along with things “against his better judgement”. Young people remain confused in a world where the consequences of sexual activity can be profound. Yet choosing is a skill that one can improve with practice. Sexual information-giving spills over easily into questions about values and morals. Whilst the moralisers would have teachers instruct the young in what they should and should not do, teachers of sex education actually have a much more difficult task.

Content and Process

Having declared my position on moral education, there remains an area of confusion about what one tries to teach pupils and how one does this, a confusion about the values inherent in the content and the process by which they are

conveyed. Issues about the right to privacy and restraints on self disclosure are not to be confused with issues about creating an atmosphere in which pupils may learn freely and effectively. This is to do with the process of learning rather than with the content. It is the difference between permission giving, about speaking freely and openly, and permissiveness which allows or encourages children to do as they like.

One view of education sees it as a matter of filling empty vessels. The teacher is seen as an expert who has access to knowledge to transmit to pupils. A different view sees teachers and pupils engaged in an interactive process. The teacher’s skill is to provide firm boundaries and plenty of opportunities for pupils to explore,

relate new knowledge to what they know already, and judge for themselves. Teachers must respect the knowledge and experience of pupils because we are all equal as moral agents. In teaching about sexuality, teachers particularly need to respect pupils’ needs and concerns. If teachers

foreclose on topics for discussion, education in the fullest sense cannot take place.

Let us take the issue of homosexuality. Most boys apparently experience a “homosexual” phase at puberty. This may mean a passing crush on another male or an actual physical encounter. Homosexuality is practised by a significant number of men. Many regard it as a factor undermining marriage and family life. A boy experiencing the homosexual phase may experience considerable worry and confusion about his sexual orientation, being aware of society’s attitudes. Most boys are not homosexual, but many may fear they are. Much anguish could be avoided if boys understood their experience. If homosexuality is excluded from classroom discussion, how can most boys come to understand their experience? Yet advocates of the “moral control” position would argue that to allow such discussion would be to give permission to experiment and encourage homosexuality. They would see this as

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undermining marriage and family life. Yet it is not a sound pedagogical principle to believe that not to mention what is undesirable will eliminate it. It is by getting young people to talk openly that attitudes and views can be examined. There is also a big moral issue about intolerance of other people's sexual orientation, which cannot be examined in detail here. Do we want to use teaching methods which inculcate insensitivity to others? Surely, it is better to explore differences of opinion and allow opportunities for views to be modified and opinions to be developed.

Core moral values

Sex education in a moral context involves putting into practice one of the basic moral values, respect for persons. Teachers have to teach pupils the process of making moral decisions. Pupils have to learn to listen to others, respond to their views, to explain what they mean, to look at situations from another's point of view, to universalise or generalise from a particular statement. The teacher is not a neutral chairman. He or she has his or her own moral opinions, but refrains from imposing them on young people whom they are helping to develop as moral thinkers. The teacher will need to act as the devil's advocate at times, to present the pupils with moral dilemmas where values will have to be put in order of priority.

All that I have described applies to all aspects of life including sexuality. Moral education should not be left to chance as it tends to be. Most groups of people agree that there are four core moral ideas: respect for persons, justice and fairness, truthfulness and keeping promises and contracts. It seems strange that these core values are rarely explicitly affirmed in school. Sex education provides an important opportunity to examine these concepts.

As the influence of religion and the church declines we must bank up the moral reserves of our young people from direct sources. The fact that the Education (No 2) Act 1986 requires that sex education be "given in such a manner as to encourage those pupils to have due regard to moral considerations" provides an opportunity

for open but purposeful discussion that is to be welcomed by teachers.

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CLINICAL METHODS OF SUPERVISION: A NOTE OF CAUTION AND CHALLENGE

Peter Lucas

Abstract

In this article Peter Lucas examines clinical methods of teacher development, and in particular a 'partnership' model. He argues that the emphasis on partnership, and on the supervisor participating on equal terms with the student, denies the supervisor some opportunities for using his or her wealth of experience. Such experience could sensibly be transmitted through coaching and demonstration. Lucas argues that clinical methods offer some valuable opportunities to supervisors and supervisees, but that they should not be allowed to restrict the repertoire of the supervisor when other approaches have something valuable to offer.

Introduction

Clinical techniques of supervising student teachers are gaining increased support in Britain (e.g. Stones 1984, Rudduck and Sigsworth 1985, Solomon 1987). This is not surprising because one of the apparent advantages of such techniques is that a clear role is provided for higher education tutors at a time of some crisis and confusion in initial teacher training - that of producing evidence about lessons to be used in subsequent analyses with students. Such a role seems to open up rich opportunities for theoretical input, and also seems to be able to accommodate the increasingly loud demands that initial teacher training should be based in schools rather than in the higher education institutions (e.g. Warnock 1985). I want to argue here not against the adoption of clinical methods, but against their exclusive adoption - and to do so by focusing on one dimension: demonstration and coaching. But first a brief outline of a clinical model of supervision is necessary.

Rudduck and Sigsworth (1983, 1985; Rudduck, 1986) have advanced 'partnership'

supervision, which is a variant of 'clinical' supervision deriving from Goldhammer (1969) and Cogan (1973). In essence, their supervisor is a joint researcher with the teacher. His or her job is conceived within the ideographic research mode (Rudduck, 1986, p6). Together, in 'focused professional dialogue', the supervisor and the beginner can examine data gained by the 'outsider' (supervisor) to better understand what goes on in this or that particular classroom. The supervisor accepts that it is the supervisee who decides on the aspects to be investigated, the 'focus' being "discussed and clarified until both partners feel that they have arrived at a shared understanding". The supervisor ('observing partner') identifies with the beginner the sort of data that might usefully offer insight and they come to terms on the most fruitful way of collecting that data. The authors state that their main intent lies in bringing about a diadic alliance "in which the negative impact of the tutor's cumulative power would be contained so that his/her experience and expertise could be positively used by the student" (*Ibid*, p154). Demonstrations by the supervisor may be 'symbolic' or 'perceptual'. Student teachers, for example, may be told how to employ a particular way of teaching and/or given protocol materials, or they may be given opportunities to see teachers actually using the way 'for real'. Demonstration on its own, however, is insufficient, and this is where coaching would seem to have importance.

By their very nature, clinical techniques rule out demonstration and coaching as elements of the supervisory repertoire. In partnership supervision, for example, the supervisor is an ethnographic scribe and then joint analyst with the supervisee of the data he or she has obtained. Yet there are times when such an omission is inappropriate. For instance, we would find it difficult to say that teachers were behaving

appropriately if as a matter of course they let their pupils flounder about or simply observed them being stumped. Are supervisors doing their job when they see their student teachers in similar difficulties and yet continue to make field notes? A wider, more elastic brief is surely required.

We appear to have good reason to believe “that training programmes incorporating demonstration and coaching are more effective than those which exclude it” (Putnam and Johns 1987). Of course clinical methods of supervision do not exclude demonstration and coaching from training programmes of which they are the supervisory elements. Such activity can, naturally, take place during method workshops and/or the varied forms of school experience before more formal teaching practice periods. But let us consider the criteria for effective demonstrations and coaching. Putnam’s research “indicated that pre-service teachers preferred live demonstrations because they saw how management and organisation was handled, how the demonstrator dealt with contextual disruptions, and how the emotional responses of pupils change during the lesson” (Putnam and Johns 1987). And Schon (1987) has identified three essential characteristics of coach-beginner

talk: “it takes place in the context of the student’s attempts to (teach); it makes use of actions as well as words; and it depends on reciprocal reflection-in-action” (p101).

Now presumably Putnam is thinking of demonstrations other than those that might take place in a student’s teaching practice period lessons, and Schon is thinking of tuition ‘in the studio’. But do not the criteria they indicate for teaching behaviour apply with even more appropriateness that form of teaching known as supervision? Private demonstration on the spot during a practicum seems unknown as far as the literature is concerned. And coaching in the sense of a supervisor working alongside the student during the practicum, participating in the planning, execution, and evaluation of a lesson whilst not unknown (e.g. Mansfield 1986) seems fairly

rare. Supervisory methods incorporating various forms of freezing the action and replaying it - live ones, not the videotaped variety - seem inconceivable. But should they be? Student teachers’ motivations and demands are nothing if not particulate. Ought, ‘therefore, demonstration and coaching be ruled out of any supervisor’s repertoire by too tight an adoption of a single strategy?

Experimenting increases unpredictability

I say *any* supervisor because who can know in advance when really significant opportunities may arise for real growth in understanding to take place (Rubin 1982)? Classrooms are very unpredictable places in many respects and when beginners are experimenting, pushing themselves, those classrooms become even more unpredictable, as Copeland (1981) wisely reminds us. Thus a significant opportunity for learning - what Rubin calls a “magical moment when a supervisory insight develops” (1982, p178) - is just as likely to occur when a lesson is being supervised by a higher education tutor as when it is being supervised by a class teacher. And the latter, contrary to the apparent assumptions of advocates of school-centred initial training, is not, normally, going to be in

“When beginners are experimenting, pushing themselves, those classrooms become even more unpredictable.”

the student’s classroom continuously. Indeed, some student evidence suggests that in some cases it may in fact be more likely for such learning opportunities to occur when a higher education tutor is present because a student may

be motivated to stretch herself or because she feels less restrained by the regular teacher’s practice and knows that the tutor (who has access to her thinking via, for example, assignments) will be sympathetic towards her attempts to push the boundaries of competence and understanding. The value of a protective frame to encourage reflection which the method course can provide (MacLennan 1986) must not be (and often is not) confined to the method course itself. It needs to embrace supervision as well. I would question therefore the universality of the implication of Rudduck’s and Sigsworth’s

denial that a higher education tutor (a type not defined) "who sees only isolated episodes in the continuum of a student's experience on teaching practice, can be sensitive to the 'fine grain' of a particular student's development in a particular context" (1985, p156). Such 'isolated episodes' may in fact be key points in a continuum of experience that takes in method sessions, assignments, and tutorials - as well as supervision itself.

I say any supervisor also for serious pragmatic reasons. Because of the many changes currently taking place in schools which demand the close attention of teachers, it is really only the supervisor from the training institution who can devote himself or herself to the student teacher within the school in the exclusive, caring way that is often necessary. This is recognised by students as simply commonsense: teachers are usually far too busy to be concerned with student teachers. And there are other variables which increase the importance of the role of the supervisor from the training institution: illness, in-service training, different priorities, a lack of understanding of student needs, a failure to get on with a student, may all, at one time or another, result in teachers' unavailability to the student teacher. It cannot be too strongly emphasised here that, as Stake says, "unfortunately researchers tend to conceptualise new systems as ones that would operate in orderly circumstances and with dispassionate practitioners" (1987, p59). And not just researchers - we can make the same point about those who see school-centred initial training as a panacea. Furthermore, whilst teachers may be able to see how a student fits into their school, the training institution supervisor may well have a deeper and more extensive knowledge of the individual student teacher, and be perceived by students as having that knowledge. Even Rudduck, who with Sigsworth has developed 'partnership' supervision, and who has argued for a clear distinction between the higher education tutor (who would be responsible for

"The immediacy of the opportunity, the 'magical moment', is seized to provide a model, using the student's framework, for further development."

reflection-on-action) and the school teachers (who would be responsible for reflection-in-action) wisely does not separate their spheres totally (Rudduck 1985). And a reliance on 'mentor' teachers may be too beguilingly simple - such a system doesn't seem to be fool-proof (see Wubbels, Creton & Hooymayers 1987). Greater personal knowledge of the student, a longer term commitment to that student, a concentration on the student unlikely to be deflected by school pressures, and the possibility of an easier personal relationship when responsibility for assessment is shared by teachers all suggest the inadvisability of exclusive reliance on one-dimensional strategies that seem too emphatically to make distinctions between class teachers and higher education tutors.

Moreover, when we examine the links between the promotion of self-evaluative reflection (an increasingly common goal of trainers) and methods of supervision, there is one point that is usually neglected or is, perhaps understandably, not perceived as important by educational writers whose duties do not include subject theory. The latter tends to be disregarded in discussions about 'educational' theory (Wadd 1982). And yet a supervisor who is responsible for subject method must work at being regarded by students as a competent classroom teacher and must be ready to join in a lesson should a student request this. If this seems unnecessary, indeed undesirable to many, they should examine the normal milieu of teaching practice preparation, in Schon's words (1987), the 'virtual world' of initial teacher training. In this world strategies, ideas, and theories are offered, exchanged, and (as it were) stamped with approval during seminars, workshops, and tutorials. In addition, the interpersonal ties between students and tutors can be very closely wrought. Individual students (with greater or lesser degrees of caution) accept that the strategies, ideas, and theories apply to their lessons. Against this background, it is hard to deny that student teachers when facing

challenging situations in their classrooms on teaching practice have the right to ask their supervisors:

“Would you please demonstrate to me how this strategy can be made to work with 3X on Friday afternoons when we’re doing the Agricultural Revolution?”

Or, “I want to try to get them talking much more as a class during the phase when cooperative small groups are reporting back. Will you help me?”

Or, “Help!”

Student teachers should feel free to make such requests and when they do would not deserve rebuffs, however obliquely given. If supervision is to model the concept of ‘teachers as collaborative learners’ (Smyth 1984), supervisors who are method specialists cannot opt out of the implications of their subject role.

Finally, following often vigorously positive responses to the demands that method tutors have recent and relevant experience, many of them are now more likely to be in a better position than hitherto to behave in more flexible patterns than their traditional ones which have been so widely and crushingly criticised (Boydell 1986).

A concrete example

Let us now look at a concrete example of how demonstration and coaching might be incorporated. A conscientious, committed and industrious student teacher wants to increase pupil involvement in her history lessons. As part of a continuing effort to achieve this she is experimenting with cooperative small-group work and role play. In other words, she is advancing her practice, pushing herself. This particular lesson, which is being observed by her method tutor, goes well. Pupil motivation is high; the class enjoys what is being done and the small groups willingly act out the episodes they have devised. The student teacher, too, is enjoying herself, blossoming; her pupils are doing well and she is pleased with them and with herself. She ends the lesson triumphantly - and then is informed by one of the pupils that there is still some ten minutes to go to the bell. Timing is not an easy matter for teacher (nor for any

teacher who is trying something new and thereby deskilled), and this mistake is awkward and embarrassing - the more so because her supervisor is present. The supervisor himself now faces a dilemma. There are several alternatives:

(i) to continue to write detailed notes recording the story of the lesson, duly and unemotionally registering his student’s mounting embarrassment and struggles to find a way out of the confusion into which she has been plunged;

(ii) to stay in the room but to clearly and visibly stop writing and perhaps deliberately look at a pupil textbook or exercise book or wall poster to transmit the message, “I know I’m here, but see, I’m not actually looking, so don’t worry”.

(iii) to quickly leave the room, saying with a hopefully comforting smile, “See you for a coffee in the staffroom when you’ve finished”;

(iv) to participate.

As an ethnographic partner, the supervisor should stay and continue to keep an accurate record - but positive feelings towards one’s self (useful for the further development of a student, who is so vulnerable) will be undermined, the shame of the last ten minutes blotting out what has been so rewarding hitherto. There it is, on a supervisor’s page, the irrefutable, permanent evidence of ‘failure’. As a sensitive human being, (ii) and (iii) look attractive, but pursuing either will leave the student wondering and worrying about what her supervisor is really thinking.

What does happen? The supervisor openly seeks permission from his student to talk with her pupils. Permission is granted (apparently with some relief on the student’s part) and the supervisor explicitly praises what has gone on, for he, too, has enjoyed the lesson. He then uses the time to get the pupils to repeat selected scenes and then to get other pupils to comment on their re-enactment, which the student has not done, i.e. the immediacy of the opportunity, the ‘magical moment’, is seized to provide a model, using the student’s framework, for further development of the form of oral interaction which the student teacher herself has been working on.

Never felt put down

Clinical methods of supervision do not allow for participation in this way. The student teacher had not asked for the supervisor to join in, nor were the circumstances exceptional - after all, there was no physical danger to pupils in the lesson and the student teacher had no problems in asserting her authority over the class. Her ability to maintain discipline was not in dispute. Nevertheless, it might be argued that student teachers are so vulnerable that their confidence would be undermined and their relationships with their supervisors irreparably damaged by the latter actually participating. Was this the case here? Referring to her experimentation, the student teacher, reflecting on her two teaching practices several weeks after the second one had finished, said, "I've never felt that (her supervisor) has put me down". She thought that everyone had their individual styles of teaching and what they were best at.

"You're oozing with confidence and I think that's what his (her supervisor's) style of teaching is about, isn't it, it's no good being a mouse in the corner. And by being confident you're bringing in lots of different things - all the different skills that you've got and all the good qualities that you've got you can bring that into your teaching, because you're confident."

These are hardly the words of a student teacher whose confidence has been undermined. And subsequent to the episode indicated above, this student teacher and her method tutor worked more closely on the process of moving from cooperative small-group work to whole-class discussion - a very difficult art with which to come to terms even for the most experienced. When this occurred the student had planned the lesson explicitly to incorporate her supervisor, a policy on which both had agreed. It is clear from this student teacher's comments that she felt there was nothing threatening or unnatural about the way she had been supervised. She did not feel that advice was being imposed on her; on the contrary, her feelings of autonomy remained

intact. And she believed in the power of self-evaluative reflection: "I think we'll always (reflect) - well I will, if nothing else", she said to an interviewer some weeks after her two practices. "I'll always think about my lessons a lot afterwards and that sort of thing."

Students sharply distinguish between 'intervention', which they most definitely do not want, and 'participation', which they like. Participation means that they can benefit directly from the supervisor's presence, and yet, crucially, remain in control of the lesson.

"Before you go into the lesson, he (the supervisor) asks you what role you want (him) to play doesn't he? Sometimes I'll say, well, 'Just sit at the back whilst I introduce [the topic.] If we do group work I'd like you to go round the groups'" (Student teacher)

"You always that knew if you wanted him [the supervisor] to take part, you could just include him, in advance or on the spur of the moment if something cropped up." (Student teacher)

One student, who emphasised his supervisor's "very important" role in integrating "the theory of practice with the reality of practice", described with approval the flexibility of response he enjoyed:

"In the classroom, his supervision will vary from one of maybe writing extensive notes on the lesson, or, if it's the right sort of lesson like a role-play lesson, he might even join in and suggest certain things or pull things out. And you can watch him and learn by experience.

And that way you're learning practically together and so, as well as a supervisor he's versatile"

There are times, therefore, when the supervisory experience will lead to opportunities for demonstration and coaching. Such opportunities should not be seized crudely as a kind of ego trip for the supervisor. With some student teachers demonstration in their classrooms might not be desirable even when the opportunities occur, and the supervisor would need to be sufficiently sensitive to the nature and developing profile of those individuals to remain

"There are times when the supervisory experience will lead to opportunities for demonstration and coaching."

an ethnographic scribe. But if the dyadic relationship is sound, if there is mutual trust, and if a student's discipline is not in doubt, then the supervisory situation is one which meets such criteria for demonstration and coaching as contextual and particulate relevance, "the use of actions as well as words" (Schon), and immediate applicability.

Conclusion

I have argued in this brief paper that we should be wary of using exclusively clinical methods of supervision. My focus has been on one dimension in particular: demonstration and coaching. This seems peculiarly appropriate given current demands to centre initial teacher training in the schools. One-dimensional strategies of supervision such as clinical ones seem to me to look increasingly like rationalisations of a misguided tendency to emphasise unduly distinctions between the roles of class teachers and higher education tutors. We should not be delineating comfortable slots for non-practitioners in a world made tidy rather than being tidy. On the contrary, we should be developing flexibly supportive frameworks for the mutual 'self-evolving' (Valverde 1982) exploration of teaching problems that all of us (supervisors and supervisees - and class teachers) need to be addressing.

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MADHURI RATILAL SHAH

13 December 1919 - 29 June 1989

"As there are no porters I know I have arrived in a civilised country", remarked Madhuriben emerging from Heathrow airport. As ever, the sense of humour of this much travelled lady was uppermost, as she knocked off for a few days, staying at her brother's house in London, *en route* for New York to chair a conference, sent by the Indian government.

It was on such occasions that members of the Guiding Committee of the WEF, of which she had become President in 1972, enjoyed informal talks, the opportunity to return hospitality in their own homes and to renew their friendship.

Bearing our grief, we realise not only that the world is a more lonely place without her, but that her passing is a public loss, for Madhuri must count as one of the great Indian women of the century.

She died at home in her flat in Anupam, on the north side of Malabar Hill, whither she had returned from a month in hospital suffering from renal failure. On that Thursday all education institutions run by the Women's institute of Bombay and by the Laxmi Education Society, of which she was President, remained closed. She is survived by her husband Ratilal Shah, who was in the cotton business and whom she married in 1936; by her brother Shantikumar Kothari, to whom is married Tara, an ex-pupil of Madhuri's in the Girls' High School at Ahmedabad; by her sons, Rajat and Gautam, one in the United States the other in India; and by her inseparable companion Kallolini Hazarat, also originally a pupil at Ahmedabad, who built up, and shared, a marvellous friendship as well as numerous work projects including their active membership of the WEF. Lini, with Suresh Delal, was joint author of *Harmony*, a full and

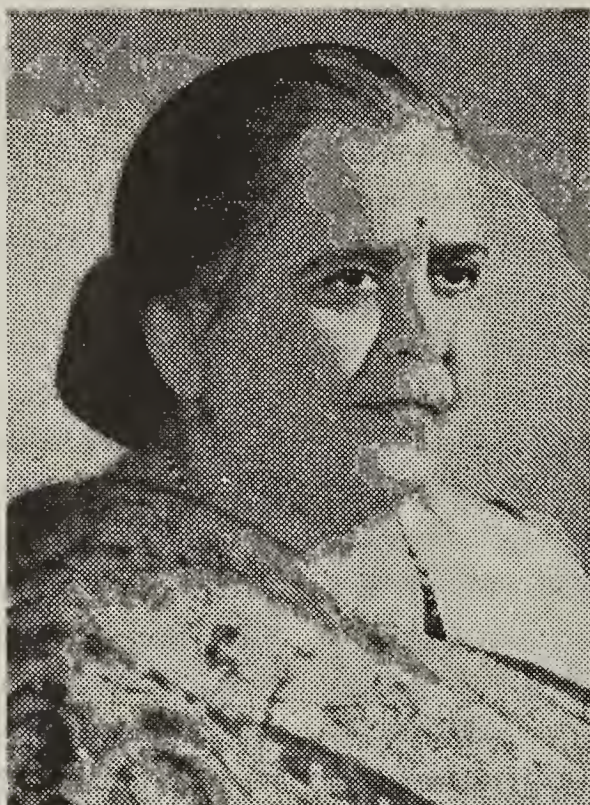
sentient biography, based on interviews and their long association together (Allied Publishers, Bombay, 1985).

Madhuri's life-work has been extraordinarily compact and touched by her exuberance, as though she was almost consciously following her destiny or dharma. This may be simply illustrated by telling the story, which at the same time provides a record for present readers of *The New Era in Education*.

Madhuri was the oldest of seven children born at Ranpur in Gujarat. Her father, Chhotalal Kothari, worked on the stock exchange in Bombay, where the family lived in the Walkeshwar area not far from Chowpatty Beach, famous for Gandhi's

mass meetings, and the site for the 1974/5 WEF Conference, overlooking the Arabian Sea. In fact her parents were among the many financial supporters of Gandhi, and she herself aged 13 boarded a truck bound for the Salt Satyagraha at Dandi but being under age had to be taken off. She has described her home life as one of "aristocratic simplicity". Owing to her father's job, over which she was sometimes able to help him, she became familiar with financial affairs, which later on became a major asset in her own work which necessitated handling large budgets. Through the encouragement of her father she developed a life-long interest in pure mathematics, and this, with English Language, became her main teaching subject after her first degree in the same.

As a Gujarati speaking Hindu she first went to a traditional Parsee school, mixing there with Muslims and Christians, and at the age of 19 graduated from St. Xavier's College, having married two years before. Her first son was born in 1939; the second five years later.



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Meanwhile, at the invitation of M.T.Vyas, the founder and Principal of the progressive New Era School she had begun teaching. Before long, however, a change in her husband's job caused the family to move to Ahmedabad and very soon she found herself pressed into teaching at the Government Girls' High School there.

From 1942-52, back in Bombay, she was involved in her own training, simultaneously as a lecturer in method at that city's Training College. This was followed by an M.Ed. at the Institute of Education, and a Ph.D. in "Administration and Finance of Education in India" at the University of Bombay.

In 1951 she was awarded a British Council scholarship to come to London. After some hesitation, on account of the two young children, she set sail with the intention of studying educational psychology. On arrival, however, she was persuaded to change to "Administration", under the guidance of Lester-Smith, then director of the Institute of Education, and decided to make a comparative study of "Primary Education in Bombay and London". However, she managed to do some extra work in psychology, assisting C.M.Fleming in assessing the significance of practising before taking an intelligence test.

In her two volume thesis, which is housed in the Senate House Library today, she explains that "interna", that is to say curriculum content, had to be omitted, such was the purposefulness of her intentions. The study begins in the Victorian era in both cities, but it is shown that there was nothing like the English Act of 1870 in India until 1925. Madhuri graciously claims that "the greatness of Bombay came with its association with the British", and that Bombay had much to learn from the London experience which was some fifty years ahead. Of course there were incomparable differences: that primary schooling in India meant "through the mother tongue", and that owing to shortage of funds the Corporation of Bombay had to use not only a large number of rented buildings but for two lots of children in two shifts.

As is to be expected much material is gleaned from the reading of dry memoranda from the archives of the two cities. Her bibliography refers to Tagore, to mentor J.P.Naik, and to

Saiyidain (her predecessor as President of the WEF), but not to Gandhi nor to his Wardha plan for Basic National Schools which admittedly was mainly directed to the villages though it had its application for a city like Bombay. For English students of education it may be of interest to know that Madhuri was familiar with the Reports of Hadow, Spens, Norwood, McNair and Fleming and had obviously read the works of Bantock, Barnard, Clarke, Curtis, Halevy, Hans, Jacks, Lowndes, Russell (on *Power*), Trevelyan, Sidney Webb and *The Year Books of Education* to which in fact she contributed.

Upon returning to Bombay in 1954, Madhuri was appointed, "unopposed", there being no one else comparably qualified, as Research Officer for the Municipal Corporation of Greater Bombay. From 1961-1975 she became its magnificent Education Officer which she described as the most fruitful period of her life. One can see why: there she was in her beloved native city, and her active experience seemed to lead exactly to this post. Not for nothing had she made prolonged studies of the vicissitudes of administration, but she *wished* to devote her outstanding abilities to the incessant and intractable demands of the task rather than, as she put it, to add to the number of books gathering dust on the shelves.

The dynamism that she brought to the job was backed by relentless work habitually starting at home soon after 5 am. She had a capacity to delegate, to let go once a person or project had become established, to give undreamt of opportunities to those who showed potential - and to become lasting friends with them. In the Chair, at meetings ranging from a dozen to several hundred, she made everyone feel at home through her concentration, knowledge of matters in hand, far-seeing vision and above all her quiet sense of humour. It was in that period that her qualities became known through UNESCO, on the continent of Europe including the USSR, and were extended, several times over, to further international dimensions in education, as President of the WEF, in Japan, Australia, USA, England, Korea, the Netherlands and elsewhere. It is with this period that WEF members have been most closely

identified in their own work, upon which this obituary therefore concentrates, and from it that the WEF can be seen to comprise a comparatively small, but by no means unimportant, part of her life as a whole.

Upon leaving the Corporation of Bombay to become Vice-Chancellor of the Women's University there (SNDT) she was given an unprecedented civic reception. The new work immediately absorbed her attention for she had for long tried to improve the status and confidence of women through their education and hence to acquire economic independence through a profession. In this ideal perhaps her aims could be compared with those of the Brazilian Paulo Freire. Soon she was taking the chair at the joint board of Vice-Chancellors, Maharashtra State, from which it was a short step to be invited to become chairperson of the University Grants Commission in Delhi.

Thus she toiled in her new office receiving delegations, absorbing in her quick-witted way

piles of reports and proposals such as she had learned to do in her Ph.D. days, but also travelling every other week to the many parts of India. It was with unconcealed joy that she returned from Sikkim, north-west of Calcutta, and announced that she had established a new university there, based upon an existing college and which amongst other things would become a centre for Tibetology. The UGC mourns her death: the current Chairman describes her as an "exceptional educationalist, administrator, scholar and producer of innovative material for children" who at the UGC added distinction to higher education in the whole country. "Her contribution to women's studies, to adult and to continuing education has been immense".

Anthony Weaver, currently Visiting Fellow on the Marc Goldstein Trust, London Institute of Education: Editor of *The New Era* 1972-82.

LEARNER MANAGED LEARNING CONFERENCE 1990

Prominent among the topics discussed by the Guiding Committee at its meetings this year have, of course, been preparations for the 1990 Conference. Reports from the sub-Committee give the promise of a Conference which will prove - like other WEF conferences in the past - both interesting and enjoyable. Leaflets have been circulated to Sections, and information can be obtained from Section Secretaries or, where there is no local Section, from Headquarters in London.

The Conference promises to live up to its theme, *Learner Managed Learning*, by encouraging participants to assume control of

their new programme for the week. The suggestion is that the conference membership divides into perhaps 20-25 mutually managed groups (with facilitators to guide initially without taking over); groups would meet each morning to discuss and choose from the programmes available; at the end of the week the work done would be assessed and issues explored and related to targets set at the start of the Conference. Visits, both to educational establishments and to places of interest are being planned, and with a social programme to include informal visits and hospitality, the conference is already taking on a very attractive pattern.

ROUND THE WORLD - WEF SECTION NEWS

Rosemary Crommelin

Headquarters

A major activity of the Guiding Committee has been the implementation of the new Constitution which, as Sections will know, was referred to them in several drafts before the Adelaide Conference, discussed, amended, and finally accepted at the Conference with the exception of one or two points which were referred back to the guiding Committee. These have now been dealt with and the final draft sent to Sections.

In keeping with the new Constitution, the composition of the Guiding Committee has been amended. James Porter and Malcolm Skilbeck were proposed as two of the Vice-presidents; and James Hemming, Betty Adams, Christine Wykes and Michael Wright as the four co-opted members (in addition to office-holders). It was agreed that invitations to attend meetings would be sent to Owen Jones, Diane Montgomery and Patrick Butler and to others whose specialist advice is needed. Each active overseas Section is being asked to name a representative to the Committee, meanwhile Dr Hemming reminded the meeting of the long-standing tradition that any member of

the Fellowship who is in London at the time, is welcome to attend meetings.

Our Chairman, Professor Graves, announced some time ago that he would retire from the University of London Institute of Education at the end of the year, and that we should consider electing a new Chairman at that time. The matter was raised at our January meeting, when proposals from home and overseas were requested, and again at the April meeting. By that time several nominations had been received, the overwhelming majority of them for Professor John Stephenson. The Committee accordingly agreed that John Stephenson's name should go forward at the next meeting of the General Assembly (April 1990) as the proposed new Chairman.

Another retirement

Dr Antony Weaver, 'Tony' as he is affectionately known to members of the Fellowship worldwide has - amid protest from his friends - decided to retire from the Guiding Committee. He joined the Fellowship in 1938 and has held office, not least as Editor of the *New Era*, for many years, but now his work on the Marc Goldstein Trust and with

the Initiative for Peace Studies in the University of London takes much of his time, and he feels the moment has come when he should bid an affectionate farewell to the Committee. He stressed his hope that WEF and the *New Era in Education* will flourish, and that Sections might be established in Eastern Europe and Russia. A new focus is needed, he said, to deal with the ecological crisis and to generate responsibility, and for this a new sense of internationalism is vital.

All the Fellowship will join in paying tribute to Tony Weaver's excellent and devoted work both for WEF and the New Era, and it is good to know that he will still remain in close touch.

Japan

Two members of the WEF Japanese Section, Mrs Toyoko Aizawa and Mr Minoru Saito, took part in the panel discussion on Universities and International Co-operation in the Pan-Pacific Area, at a conference jointly sponsored by the IMF and Asahi-Press at the end of March.

Concern was expressed at the financial problems of some Asian students in Japan, mostly from Korea and China, and plans made to help where

possible. Reference was made, too, to Vietnamese students in the United States who have the reputation of being the most dedicated of overseas scholars. We understand that members of the Japanese Section have personally helped overseas students, and Mrs Aizawa donated a share of the royalties from her book to the Asian Student Association in Tokyo.

Tasmania

In a varied and interesting programme of events for the current year, it seems that at its April meeting the Tasmanian Section enjoyed - as we did in London - the excellent video recording made by the South Australian Section at the Adelaide Conference. It was good to recall in the extracts from the Conference the excellent programme which had been put together to illustrate so many aspects of *Educating for a Caring Community*.

Post-Adelaide meetings of the Section focused on a follow-up of the conference (which had been attended by 25 members from Tasmania), and later meetings were concerned with the new national policies on language teaching and aspects of higher education relevant to the Tasmanian scene. Other subjects this year include Making Sense of Post-graduate Study; Technology, the Economy and Schools; and Quality Education - Administration has a Role. In a footnote to the report the President and Secretary refer to

the increased interest in the affairs of WEF, and that the State Minister for Education had recently asked for a briefing on the Fellowship, its history, aims and future plans.

News from the Tasmanian Section brings back many personal memories of a very happy week spent with Phyll and Geoff Haward in that lovely island, following the Adelaide Conference last September. We explored the countryside around Launceston - on the Tamar River, Georgetown, Swan Bay, Windermere - drove across the island to Hobart to meet with their son and daughter, north to picnic at their 'shack' at Hawley Beach, and every day there were visits to WEF friends, hospitality - the Mainsbridges, Ron Johnson, the Laytons, Peter and Dora Hannan, and Sally and Christopher Strong and their family, to name but a few.

I saw, too, the Launceston Student Workshop which gives practical expression to *Educating for a Caring Community* by its help to non-academic students in the 14-16 age group by providing industrial training in making a range of products from furniture to heavy-duty trailers. The students spend alternate weeks of the eighteen-months to two-year programme in their school of origin and the Workshop, thus combining a good education with enthusiastic practical training. The Workshop is staffed by students under the supervision of qualified

instructors and is controlled by a Board of Management composed of representatives from education, business, industry, trade unions, community groups, welfare and families. I learned from Marjorie Knox, Secretary to the Board and Coordinator of Programmes, that the Workshop continues its interest in the students beyond the completion of training, by helping them to find suitable employment. I was given a greatly-treasured reminder of my visit, a 'map' of Tasmania made by the students in alternating strips of native woods - Tasmanian Oak, Radiata Pine, Blackwood, Huon Pine, Myrtle, and Sassafras.

John Brown

Many members of the Fellowship who have met Marion Brown and her husband John at international conferences, and those of the US Section who know them well will be sad to learn that John died on 20 April after many weeks of severe illness. A memorial service for him was attended by neighbours and friends, and by members of the New York Chapter. We remember specially John's lecture at the Korean Conference (1982) on the importance of environmental education to preserve our fragile earth, and his participation in the conference in London and Utrecht. Our deep sympathy goes to Marion and her family.

WILL THE ENGLISH NATIONAL CURRICULUM CREATE LEARNING DIFFICULTIES OR 'CURE' THEM?

Margaret Peter

Abstract

Margaret Peter reviews the changes which are to be introduced to English schools with the development of the National Curriculum. She looks in particular at the possible impact of the National Curriculum on pupils with learning difficulties, and the provisions for exemption from the National Curriculum in particular cases.

Margaret Peter draws attention to a number of ways in which the National Curriculum may 'cure' learning difficulties, by reducing uncertainties about course content, by making better teaching aids more widely available and by raising motivation through a programme of continuous assessment.

However, at the heart of her analysis is a difference in intent between the 1981 and 1988 Education Acts. While the 1981 Act made it easier for children with learning difficulties to be integrated into mainstream schools, she fears that the 1988 Act, and the National Curriculum in particular, may in practice have the opposite effect.

Introduction

The National Curriculum which is being introduced into England and Wales through the 1988 Education Reform Act has been described by the Secretary of State for Education, Mr Kenneth Baker, as being 'for all our children, whatever their ability, wherever they live, whatever type of school their parents choose for them'. Many teachers, parents and others concerned with the education of children with special needs are questioning his assertion.

What is the National Curriculum?

The National Curriculum framework consists of three core and seven other foundation subjects, with the addition, as a 'basic subject', of religious education. The three core subjects

are English, mathematics and science, and the other foundation subjects are technology, history, geography, art, music, physical education, and a modern foreign language. These are the obligatory subjects, and the government has said that in the fourth and fifth years at secondary school, when pupils are aged 14-16, the ten subjects are expected to take up to about 70% of school time.

However, the National Curriculum as defined in Part 1, Chapter 1, of the 1988 Education Act consists of three parts. These are the Attainment Targets which are now being decided by the Subject Working Groups appointed for each National Curriculum subject and which are being specified at up to ten levels for children aged 5 to 16. Secondly there are Programmes of Study also being proposed by the Subject Working Groups, and thirdly, Assessment Arrangements for which the Task Group on Assessment and Testing has laid down guidelines and which will be worked out in detail by the recently formed School Examinations and Assessment Council whose members have been appointed by the Secretary of State for Education and Science. These briefly are the imminent changes in the school curriculum which give rise to the question in the title: Will the National Curriculum create or cure learning difficulties?

First of all, we need to ask whose learning difficulties, and then to look at three of the groups who are affected: government, teachers and children. There are, of course, others (like education administrators, psychologists and parents) who will also be affected, but within the scope of a short article the focus will be on the first three mentioned above.

The Government's need to learn

When the Education Reform Bill was first published in November 1987 there was only one

reference to 'special educational needs' and one to 'special schools'. The reference to 'special educational needs' allowed the National Curriculum to be modified for the one to two per cent of children who, under the procedures of the 1981 Education Act, had statements of special educational needs.

It is also clear from the Hansard reports of proceedings in Parliament that the government was unmindful of the continuum of special educational needs and the large number of children with special needs, estimated as being up to 18% of the school population, some of whom might also need the National Curriculum to be modified for them.

Although amendments were made as the Bill went through Parliament, the government remains in need of remedial education. How can it prescribe a narrow, academic curriculum up to the age of 16 on the one hand and, less than six months after the publication of the Bill, begin an enquiry into disruption and indiscipline in schools, without seeing the connection between the two? If it fails to see that the National Curriculum, rigidly applied, can lead from disaffection to disruption it has - to quote the 1981 Education Act - 'significantly greater learning difficulties' than many people feared.

How can it, in addition, omit health education from the list of ten foundation subjects, and at the same time hope to pursue a successful programme of school education about the dangers of AIDS? And how does it reconcile the opening of the 1988 Act, which refers to preparing pupils for 'the opportunities, responsibilities and experiences of adult life', with a National Curriculum which pays no attention to personal and social skills or to vocational preparation?

Fortunately, the government's learning difficulties have, to some extent, been reduced - though not cured. The strength of the lobbies on behalf of special educational needs took the government by surprise during the passage of the Bill through Parliament, and before the Bill had become law on 29 July the government had

begun to make progress, making the legislation somewhat more compatible with the integration aims of the 1981 Education Act, and widening the range of pupils for whom, and the circumstances in which, the National Curriculum could be modified or set aside. (Although the principle of including children with learning difficulties in the National Curriculum rather than excluding them has been welcomed, there will be a number of pupils for whom exceptions may need to be made either temporarily or throughout their school careers.)

However, we shall all need to go on helping the government to overcome its learning difficulties through responses to the draft circulars, consultation documents and other papers related to the implementation of the Act which are presently being issued by the Department of Education and Science. We shall also need to monitor the effects of the Act's provisions on children with special educational needs once they are fully implemented.

Difficulties for the teachers?

Teachers will be in the front line of the implementation of the 1988 Act, and for a while their learning difficulties may be the most acute of the three groups - if not 'severe', certainly

'mild to moderate'. What kind of difficulties will the Act create?

We seem to be like Alice in Wonderland, falling down a deep, dark hole wondering what we shall meet. It is too soon to predict with accuracy, but those teachers in primary schools who will begin

teaching the National Curriculum in maths, science, English and technology from September 1989 will be the first to experience the problems at classroom level.

Perhaps the greatest learning difficulty for many teachers will be how to extend the core and foundation subjects to children with mild to severe learning difficulties, not to mention those with emotional and behavioural difficulties. Yet it is vital, if the pupils' precarious foothold in the mainstream is not to slip. Can we modify rather

"Perhaps the greatest learning difficulty for many teachers will be how to extend the core and foundation subjects to children with mild to severe learning difficulties."

than exclude? Five ways of modifying which have recently been suggested by Her Majesty's Staff Inspector for Special Education, Mr Don Labon, are downwards extension, omission of higher levels in each subject, alternative topics in the same subject, a later start to the National Curriculum (perhaps the core only), and variation in targets and texts.

The proposals of the Subject Working Groups set up by the Secretary of State for Education to advise on targets and programmes of study are beginning to appear. Those for maths and science are the first to be published and hold some promise. They include targets and programmes of study which, according to some teachers, are broad and flexible enough to allow pupils with a variety of learning difficulties to take part, at least in the early levels of the subjects concerned; according to others, even level 1 will be too difficult for many five to seven year olds. In both maths and science, the curricular needs of children with severe learning difficulties are largely undiscussed.

When it comes to assessment and testing, teachers' greatest difficulties may be emotional ones. There is widespread opposition to the national testing of children at 7, 11, 14 and 16 when it is known that the results will be used not only to measure the individual progress of pupils but also to compare them with other pupils and other schools.

Teachers are also likely to find that the testing at 7, 11, 14 and 16 which they will be required to carry out under the 1988 Act will be both complicated and time consuming, and the in-service training proposed for these purposes may be insufficient. They may find that there is tension between the formative and the comparative aspects of the tests. Where marking of test answers allows for a degree of subjective judgement they may feel conflict between their desire to present results which can be used for diagnostic purposes, which would put more emphasis on any difficulties the child was facing, and the need for those same results to be published and compared with other schools'

performances. Schools with good test results are likely to attract most pupils.

All these challenges come at a time of low morale, and many competing pressures, including the recently launched General Certificate of Secondary Education for 16 year olds, which are already taking their toll of senior management.

These are some of the learning difficulties that may arise. Are there any which could be alleviated or 'cured'?

Firstly, the National Curriculum could reduce uncertainty about what to include in the curriculum and what to leave out. If only 30% of time is left in the later years of schooling for non-foundation subjects, this will make teachers think hard about priorities.

Secondly, while clear objectives and programmes of study could be irksome to experienced and adventurous teachers, they might be a useful starting point for new teachers who are less sure about what to teach and what to leave out.

Thirdly, if the Subject Working Groups do their work well, there will be more guidance about curricular progression and assessment, particularly in subjects not necessarily so regularly assessed in the past, such as humanities.

Fourthly, there will be more focus on curriculum modification (and, no doubt, a growth industry in books and packages to guide teachers on the National Curriculum subjects).

Fifthly, recording, assessment and testing skills, in so far as they are encompassed by the National Curriculum, may be improved, with more emphasis on them in in-service training.

Recent proposals for in-service training for teachers to prepare them for carrying out the National Curriculum requirements, are based on a cascade model at local level. For primary school teachers who will begin teaching the National Curriculum next September, they will entail three days' preparation for continuous assessment, and four for conducting standard tasks and assessing pupils' performance on them

"When it comes to assessment and testing, teachers' greatest difficulties may be emotional ones."

in time for the first trial of national testing of seven year olds in 1991. One question still to be answered is: Who trains the trainers?

Implications for the children

One of the most frequently voiced fears about the National Curriculum is that national testing at 7, 11, 14 and 16 will induce a sense of failure in pupils with learning difficulties when they find they are performing at a lower level than their peers. The risk to their self esteem will create rather than remove obstacles to learning. If, as the Task Group on Assessment and Testing suggests, children of the same age take differing levels of the national tests, schools may be tempted to begin grouping by ability rather than age.

Another fear is that frustration and disaffection may grip low attainers if the National Curriculum is seen by them as too narrowly academic, particularly in the last two years of compulsory schooling.

The absence of personal and social skills from the ten foundation subjects in the National Curriculum is also a disadvantage for many pupils with special educational needs who benefit from a much wider preparation for adult life than a predominantly academic curriculum allows.

Other learning difficulties may arise if children are given statements of special educational needs under the 1981 Education Act, so that they can be exempted temporarily or permanently from all or part of the National Curriculum, not so much because it is wholly inaccessible to them or inappropriate to their needs, but for reasons of administrative convenience or academic rivalry among schools. There are predictions that many more children will be given statements of special educational needs but it is doubtful that the increase will be large, given the time consuming and costly nature of the statementing procedures. However, children considered not to be capable of coping with the National Curriculum may, through the statementing procedures, be transferred to

special schools and denied further integration with their ordinary peers and the many benefits that integration can bring.

In contrast with the creation of learning difficulties in children, will there also be any 'cures' for some of their problems? There are possibilities of at least four.

They are likely to benefit from the continuous assessment which is emphasised in the report of the Task Group on Assessment and Testing, and which is associated with the targets and programmes of study. Continuous assessment in relation to clearly defined targets may enable difficulties to be identified more quickly and systematically and therefore to be tackled sooner.

Secondly, the greater sense of direction that most experienced teachers may derive from clearly designated assessments and programmes of study should also be to the advantage of their pupils who may have suffered from teacher

uncertainty not only about objectives and curricular progression but also about whether or not to teach certain fringe subjects pushed by a vocal minority.

Thirdly, a wider and enriched curriculum could come about in schools for children with moderate learning difficulties, for instance, where there has in the past often been only half-hearted attempts to teach subjects like science and the humanities, for instance.

Fourthly, there may also be some children who will be more motivated by regular assessment and testing to do better and to overcome impediments to learning, as seems to have occurred in parts of the United States, for instance.

Assessing the outcome

Creating difficulties or 'curing' them - which, on balance, is more likely to occur? It is, of course, too early in the history of the National Curriculum to answer the question, and only some of the more obvious difficulties which can be created or 'cured' have been discussed.

"If children of the same age take differing levels of the national tests, schools may be tempted to begin grouping by ability rather than age."

However it is possible to suggest some of the factors on which the answer is likely to depend.

What kind of school is being looked at and where is it? Primary schools, although the first to be affected by the National Curriculum requirements, are likely to be in less of a straitjacket, with fewer subjects in the National Curriculum to be followed. Those which are in rural areas, with few or no others nearby, will perhaps feel less pressure to concentrate on high performance in national tests since they will not be in so much competition from other primary schools to which parents could choose to send their children instead.

What baseline does the school start from? Is it already committed to a whole-school approach with a flexibility towards the curriculum, modifying it according to individual needs and evaluating it continuously? If the answer to the second question is positive, this is a good beginning for shaping the National Curriculum to everyone's advantage.

What is the school's policy on publishing the results of national tests? If the school does not make it too easy for parents, governors, the press and the public at large to construct league tables from the results of the national tests, if it explains to parents and press how test results should be interpreted in the context of its pupil intake, and if it emphasises other wider aspects of the curriculum than the National Curriculum, the risk to the school's scholastic reputation will be reduced.

What spread of pupils does the school admit? The more pupils a school has with mild learning difficulties the more challenging will be the effects of the National Curriculum and the more likely that a larger proportion of children will be susceptible to learning difficulties arising from the National Curriculum.

How willing is the local education authority to provide support in the form of in-service training in the National Curriculum for its teachers and other staff, and in the form of extra funding for pupils with special educational needs?

Will the targets, programmes of study and assessment arrangements being proposed by the subject working groups leave plenty of space for manoeuvre, for choice of method and for flexible and imaginative application for children with learning difficulties?

Is there an active local branch of the National Council for Special Education or of other professional organisations concerned with teachers and special educational needs? The NCSE and similar bodies can play an important part in in-service training through their lectures and conferences and provide a forum for discussion of prospects and problems relating to the National Curriculum.

Most important of all, does the school concerned, and its teachers, have the will to make the National Curriculum work for the school rather than the other way round? They will have to resist the temptation to ask for modifications and disapplication for children with special educational needs. Access to a wider curriculum can help to diminish learning difficulties and stimulate the motivation and self esteem which are essential to overcoming them.

Margaret Peter is Editor of the *British Journal of Special Education*, the quarterly journal of the National Council for Special Education

POPULAR EDUCATION AND THE NATIONAL CURRICULUM

Michael Armstrong

Abstract

Michael Armstrong looks at the way in which the Education Reform Bill codifies three major fallacies concerning the curriculum:

(a) the fallacy of subject: the idea that a curriculum can be exhaustively described in terms of the subjects which comprise it,

(b) the fallacy of the test: the idea that achievement is primarily concerned with what tests measure, and

(c) the fallacy of delivery: the idea that knowledge is a commodity to be transmitted.

He argues that by entrenching these ideas in the legal framework of education, the Education Reform Bill is a betrayal of children, and marks a strength of conservatism in curriculum matters which would not have been anticipated in the mid-1960s.

Introduction: The National Curriculum

Twelve years ago it seemed just possible that popular education in this country might be on the threshold of a major intellectual achievement. The steady, if uneven, growth of comprehensive schools, and the gradual abolition of streaming, first within the junior school and then in the earlier years of the comprehensive school, had served to focus attention on the central challenge to any genuinely popular education: how, within an admittedly unequal society, to reconstruct the relationship between organised knowledge and naive experience in such a way as to make the various worlds of the mind - those arts and sciences which are expressive of our culture - accessible to all, irrespective of wealth, of class, of ability (that most artificial and arbitrary of concepts).

We had begun, that is, to address the fundamental problem of curriculum, which is not so much the question of what subject matter to teach as of how subject matter can be revived and reconstituted and extended so as to make it

more diversely appealing to those who learn. Already it seemed legitimate to celebrate the achievement, however incomplete, of our most adventurous primary schools as the beginning of "a major reorganisation of subject matter into a common and coherent framework" - to cite an essay written in *Forum* in 1973. We were beginning at that time to discover how secondary education might extend and refine this emerging tradition.

But it was not to be. The years between have been years of declining aspiration as government after government has quailed at the financial and social, but above all at the intellectual consequences of carrying through the comprehensive reform. Characteristically it was a Labour government, in 1976, which first gave official encouragement to reaction, and this at the very moment of intellectual advance. It is, after all, no accident of propaganda that the consultation document on the national curriculum cites Jim Callaghan's Ruskin speech on its second page. For the Education Bill is not so much a radical departure as the codifying of what is already, in many parts of the country, an increasingly common and increasingly narrow practice. And yet, precisely because it codifies a profoundly restrictive and negative practice, the Education Bill threatens the future of popular education to a degree unparalleled in the past two decades.

Three fallacies

The national curriculum which this government now seeks to impose on maintained schools depends upon three great fallacies. The first of these is the fallacy of the subject.

1. The fallacy of the subject

There is nothing wrong in thinking of the curriculum, among other ways, in terms of subjects - "a particular department of art or science in which one is instructed or examined"

(Shorter Oxford English Dictionary). Indeed, by the time they enter school at the age of five many children already show an incipient interest in most of the subjects which appear on the government's foundation list, as well as in other subjects which the government has chosen to neglect.

Of course the government's list, as it stands, is more or less arbitrary - but then what isn't in this Bill - and wholly unargued. Why, for example, should science be closer to the heart of the primary school curriculum than art - except on the most crassly utilitarian grounds? Why should the moral sciences - ethics, civics, philosophy - be less fundamental than the physical sciences - unless it be that the latter might appear to be less politically sensitive? Why should history and geography be preferred to social studies - other than for reasons of political prejudice? Or art and music to drama and dance? Why is there no mention of craft - or is it simply subsumed under technology? The government may like to argue that there cannot be time for everything and that choices had to be made, but it refrains from defending the particular choices which it has made.

But in any case the entire argument about which subjects to make compulsory and which to leave optional misrepresents the way in which individual subjects permeate a curriculum and subserve it. For to describe a curriculum in terms of subjects only makes sense when set alongside alternative and complementary descriptions. Perhaps the most significant alternative, though not the only one, concerns the material and cultural resources that compose a classroom environment and provide the wherewithal of children's studies. It is characteristic of the best classrooms, and not only in the primary schools, that they present children with a multitude of focuses which invite, promote and sustain enquiry in a way that overwhelms subject boundaries.

It is not just that there are certain specific themes, as the government calls them, which cut

across traditional subjects and offer as it were an alternative body of knowledge. (Health Education and Information Technology are predictably the government's anodyne instances.) It is certainly not a matter of finding room for the ubiquitous primary school 'topic'. It is rather that most of the really fruitful classroom enquiries, whether on the part of an individual child, a small group of children, or an entire class, have a way of moving in and out of subjects, conflating traditions, confusing boundaries, eliminating distinctions and creating new ones. So a study of the life of a frog becomes an exercise in philosophical speculation, scientific observation, literary fantasy and artistic method; designing a pair of earrings turns into an investigation of the psychology of faces; an examination of mathematical powers embraces the geography of the universe and the mythical origins of the game of chess.

In learning, from nursery to education, the significant insights tend to come to those, teachers and pupils alike, who refuse to be

bounded by subjects, who are prepared to move freely between traditions and beyond traditions - from science to philosophy to art to some new field of enquiry - without embarrassment. Every significant curriculum rewrites to some degree the history of knowledge. To understand this is to recognise

that neither a list of subjects nor a description of resources is enough to define a curriculum. Each point of view requires the other in order to complete itself.

2.The fallacy of the test

The second great fallacy that bedevils the National Curriculum is the fallacy of the test.

"At the heart of the assessment process", announces the government in the characteristically sloppy prose of its consultation document, "there will be nationally prescribed tests done by all children to supplement the individual teacher's

"Just as the metaphor of the market dominates and distorts the government's understanding of society as a whole, so the metaphor of delivery dominates and distorts its understanding of education."

assessments.” It is the most dispiriting sentence in the whole dismal document. For tests, whether of the kind which Mrs Thatcher prefers or of the kind which Mr Baker prefers (if only we knew), or even perhaps of the kind which Professor Black prefers, measure no more than the shadow of achievement. Their role is peripheral to assessment. They help us, sometimes, to diagnose particular weaknesses, to locate gaps in knowledge, to detect unevenness in development, or to estimate proficiency at accomplishing a limited number of set tasks. But when the shadow is mistaken for the substance - when nationally prescribed tests are placed at the centre of a school’s assessment of its pupils and become the chief criterion of comparison between children, teachers and schools - then children’s individual accomplishments will at best be caricatured and at worst be altogether denied.

To describe children’s achievements adequately we require a critical account of their most significant pursuits: of their stories, their paintings, their scientific investigations, their inventions, their mathematical speculations, their historical researches, and especially of the work on which they have lavished the greatest care and enthusiasm. To offer such an account requires close observation, careful reflection, considerable knowledge of the children whose achievement is in question, and a strong personal commitment to intellectual enquiry. Above all it requires an openness of mind in the face of the extraordinary richness and diversity of children’s most deeply considered thought and action.

The urge to grade, to make, to label, to say as the government wants us to say that “10% got Grade One, 20% Grade Two, 30% Grade Three”, is fatal to a critical account of achievement. The first and chief requirement is to describe an intellectual performance, not to judge it: that is to say, to examine the purposes or intentions inherent in a child’s characteristic pursuits, their development over time, the recurrence of particular themes and motifs with their variations, the relationship of a child’s thought to the medium of its expression, the interplay of content and form, the handling of

particular opportunities and constraints. The more our attention is focused on such issues as these, the less compelling is the urge to grade.

In the end individual achievement is incommensurable. The act of measurement is inevitably an act of reduction and rejection - an act which deprives many children of the value of their own accomplishments, confining acceptable knowledge to the interests and purposes of the privileged and the selected.

This brings me to the third and greatest fallacy of the National Curriculum, the fallacy of delivery.

3.The fallacy of delivery

Just as the metaphor of the market dominates and distorts the government’s understanding of society as a whole, so the metaphor of delivery dominates and distorts its understanding of education. Indeed the two metaphors are essentially the same.

Throughout the consultation document, throughout the Bill itself, knowledge is portrayed as a commodity, delivered by teachers, grocery boys, as it were, of the curriculum, to children. The metaphor of delivery diminishes the status both of teachers and of children at the same time as it lends a spurious authority to the concept of knowledge. For to treat knowledge as a commodity is to place it out of reach of the process of critical enquiry in which it has both its origin and its significance. It is to suppose that knowledge is altogether independent of the circumstances of human experience and the social order: independent of social conditions, of relationships of power, of the interest and purposes of those by whom or to whom it is to be delivered. It places knowledge above reproach. It makes it mysterious and impenetrable, something to be taken on trust at the valuation of those who are placed in authority.

Such a conception is of course only too convenient to those who exercise power in our society, in as much as it allows them to control access to knowledge and so to preserve it from the radical scrutiny which might threaten their

Continued on page 63 >

A COMMUNITY BASED RESPONSE TO COMMUNITY NEEDS:

Yuddika Aboriginal and Torres Strait Islander Child Care Agency

May O'Brien

Abstract

In this report the author describes the theory and practice of a community based programme for Aboriginal families in northeast Australia.

Acknowledgement

Yuddika (Yulldga) is a word from the Gugu Yimmidhirr language (Hope Vale) which is translated as young boy.

History and development

Yuddika began operations under the sponsorship of the Wu Chopperen Medical Centre in Cairns, with funding from the Department of Social Security. It remained under this sponsorship for two years: in 1985 it became an independently incorporated body.

Yuddika began as the Emergency Child Care programme sponsored by Wu Chopperen, after many years of hard work and effort by concerned people in the Cairns community. Initially a staff of two were employed, until the enormity of the task was revealed and three more positions were created, and Yuddika has developed rapidly over the past five years since 1983. It has moved from being a sponsored programme to an incorporated body which now sponsors numerous related projects. The staff currently numbers six full time members, and at various times has Aboriginal or Islander trainees.

Over the past five years, Yuddika has seen an expansion of its services, which now include: Playgroup, Vacation Care, 'Street' Youth Work, Court representation, Research, Community Development, Abuse and Neglect, Outreach work with Cape York Peninsula Aboriginal and Islander Communities.

This expansion of services has necessitated the Directors and staff of Yuddika to undertake

intense training and development programmes. This will allow them not only to provide a quality service to our people and community but also to put across more forcibly the concerns and the needs of the people they serve.

The background and presenting problems

For many within the Aboriginal community there is a common breakdown: cultural and spiritual practices, traditional authority structures, traditional family support systems.

This has led to such characteristics as, a diminished sense of autonomy, purpose and direction, diminished authority of clan elders and the social and cultural development responsibilities within the family, and abused and neglected children.

The cultural, spiritual, social and economic practices which had once sustained cohesive viable communities have been disrupted, if not prohibited, by the impact of European settlement. This led to a diminished sense of caring, which is fundamental to the values of Aboriginal existence and survival. State and federal welfare agencies and government departments were more concerned with administering rather than developing Aboriginal people and communities. Thus, the needs of Aboriginal and Islander children and families were not being met. The remoteness and isolation of some of these people and communities has also been a factor in the lack of adequate services being provided for children and families.

Aboriginal and Islander family lifestyle has changed, and still is changing dramatically. The movement away from extended to nuclear family living, which is partly brought about by the style of housing, has in some instances eroded the caring environment. Children are

now exposed to different patterns of respect and extended family relationships. This brings about a trust situation, whereby it may lead to situations where children may be open to abuse.

The target population

Yuddika services an area which begins in Innisfail to the south of Cairns, north to the Cape York Peninsula and Torres Strait Islands. The Aboriginal and Islander population exceeds some 35,000, of which some 16,000 are under the age of 18 years. It is the latter with which the agency is primarily concerned, but considers the family as well as the individuals. This population lives in varying situations. Generally, the population could be divided into those which live in urban, rural, reserve, or transient situations. Each group has its own particular needs. More specifically the agency's major concerns are for those open to neglect and abuse, the street children and support for women who have had to come to Cairns for long periods in order to have their babies.

The reluctance of Aboriginal and Islander people to utilise mainstream services has also presented the necessity for such a service as Yuddika, which can assist to alleviate fears, and provide adequate information to the community.

The basic aims of Yuddika

- ° To prevent the disintegration of Aboriginal families through the provision of family support services
- ° To ensure that where Aboriginal children and their families are separated, contact is established and maintained between family members
- ° To endeavour to return Aboriginal children in institutions to the care of their parents, or alternatively endeavour to assist with the placement of these children with Aboriginal families
- ° To assist with the placement of Aboriginal children with Aboriginal adoptive or foster parents
- ° To endeavour to keep Aboriginal children with the Aboriginal community in order to strengthen their sense of identity, confidence, and cultural pride

- ° To assist Aboriginal families physically, financially and educationally to overcome crisis situations and to stabilise their environment

- ° To educate society in general as to the problems, needs and aspiration of the Aboriginal community.

In meeting these aims Yuddika staff have to travel great distances, work long hours and expect to be confronted with problems at any time of day or night.

Community involvement

The Agency aims to have the community involved in: (a) the provision of care for our children who through no fault of their own find themselves in some very harsh situations which can have long-lasting effects; (b) provision of support for parents/families who are having difficulties which may adversely affect our children.

In the past two hundred years, we have seen some very damaging practices with regard to the 'care' of Aboriginal children. The removal of children from their families was perhaps one of the most damaging of all.

Problems where children need placement

1. Neglected/displaced children

Neglected children often come from families where there is a lack of love and attention given to the children, lack of supervision, domestic disputes, alcoholism - the child may be malnourished.

2. Abused children

Children may have been abused physically or sexually.

3. Deserted children

A child's parent/guardian/family may have left the child or the child may have run away from home.

4. Juvenile offender

Children who get into trouble with the law

5. Institutionalised children

Children who have been put in state-run homes but who can be released if foster parents can be found.

What is significantly different in this practice is that the child is placed with Aboriginal and

Islander families - people who can best understand the child and the problems he/she may have.

Yuddika provides the support to the child and family, and involves the community as Carer Parents. The importance of the community as carers cannot be understated. It is with their

involvement that Aboriginal people are providing the positive support our children and families need. With the community, Yuddika and the parents working together, there is improved opportunity for the child to grow up in a healthier, happier, and more caring environment.

Continued from page 60 >

own authority. It is not in the least surprising in this regard to find the government re-emphasising the values of obedience, of uniform, of punishment even, while deploring or forbidding the study of peace, or of politics, or of race, gender and sexuality.

Whatever slender plausibility this naive understanding of knowledge may possess depends on the twin assumptions that neither teachers nor children are capable of, or to be trusted with, a critical engagement in subject matter. As far as teachers are concerned it is all too clear, despite the glib asides, that they are to be allocated no significant role in determining, revising or challenging the knowledge which they are required to teach. The academic freedom which the government may yet be forced to concede to the universities is in no measure to be permitted to schools. But still more total is the government's rejection of the critical enterprise of children. Their motivation is never mentioned in the consultation document. Their interests count for almost nothing, either in the specification of subjects, the determination of attainment targets and programmes of study, or the choice of methods of assessment. They are

the more or less passive recipients of whatever the government happens to decide that teachers should place before them.

Yet critical enterprise is inseparable from learning. The exercise of judgement is embedded in children's earliest experience of art or science, of literature or mathematics. It is, for children no less than for adults, a condition of performance. Indeed the course of intellectual growth can best be described as the natural history of every child's practice of the arts and sciences, from the earliest scribbles to the most advanced speculations. The central responsibility - and the unfulfilled but attainable goal - of popular education is to provoke and sustain the critical enterprise of every child in every school. The present government has chosen to ignore, to evade, and in the last resort to deny this responsibility. I find it hard to imagine that the children of this country have ever been more grossly betrayed.

Michael Armstrong is associate Editor of the UK educational journal Forum. This is an edited text of a speech delivered at the Forum Conference "Unite for Education" on 19 March 1988.

EDUCATING FOR PEACE AND A CONCERNED SOCIETY

Mabel Aranha

Dilemma: In the midst of war and strife how do we become peaceful?

Our country is rife with tension due to communalism, casteism and regionalism. Religion which tells us that all mankind is under

the benign influence of one supreme being is used as the instrument of division and suspicion. Education then should have an impact on developing pupils' values in helping, caring and sensitivity to others. This will also include a

process of education to prepare for living in coexistence with others of different religions, communities and classes in a democratic country. It is important that we give young people a more balanced holistic education, emphasising understanding, appreciation and love of all people on earth. The desire for peace and harmony is to be instilled and nurtured early in life, if we are to look forward to a world free of fear and tension for generations to come. Students should be helped to understand that, despite violence around them, they can start with themselves.

To create a desire for peace and harmony, a value greatly needed today, a peace project was initiated in the International Year of Peace in our school - St John's High School. The project has been further modified and now covers Standards V, VI and VII. The main goals of the project are:

1. To create a desire for peace and to detest war and violence.

2. To understand the meaning of coexistence and interdependence.

3. To reduce differences between people of various states in India and countries of the world.

The programme is activity based and is introduced in the second term of the year. These activities allow children to work individually, in small groups, as a class, or as a large group involving the school family in certain activities.

On Human Rights Day, 10 December, every year about 150 children take the oath of the peacemaker. Those who have taken it previously renew it. The children call themselves "the doves". There are 450 doves in our school. Children of Standard V collect information on an adopted state, dramatise the folk tales and write to the heads of that state. Respect for each others' religion is taught by having prayer services involving children from various faiths. Students read extracts on peace from holy books - the Bible, Gita, Koran, Granth, etc - twice a week in class. We have collected a series of songs and adopted them as peace hymns. Last year 1500 children from Standards I-X took part in a peace procession. They sang peace hymns, shouted peace slogans, and carried peace symbols on the streets of Goregaon.

This year 100 students of the Senior Kindergarten ran more than half a kilometre for peace. 750 students fasted for peace last year and 450 pupils this year. Poster and drawing competitions based on peace and violence are held. Children of Standard VI study the lives of peacemakers and dramatise them. Students of Standard VII study peace organisations, and their role in world peace. They make a comparative study of three countries of the world, actively understand other nations, races and groups and perceive what space they are coming from. Respect for each other's customs and religions is stressed throughout the three years of peace education.

To mark the 20th anniversary of the school this year, we are publishing a book on Peace Education. The funds for publishing the book come from the children, who are having newspaper drives and tuckshops. It is being dedicated to the Japanese children of a Hiroshima school, who had described the experiences of their parents and grandparents in a book called *The Summer Cloud*. We hope it will be a contribution to world peace and a link with a country who suffered greatly the ravages of war and the absence of peace.

The school environment should be reasonably pleasant. Within this environment positive interpersonal behaviour is vital. No matter what the content, the relationship between teacher and learner is important. Young children model themselves on teachers as care-givers. No matter how much human rights are "taught", if children are not treated humanely they will not learn to value themselves or respect others. The total learning environment must contribute to educating for peace and caring for one another. Working in groups fosters cooperative behaviour and a concern for the group. The child-to-child relationship gains considerable importance without undermining the teacher-to-child link.

A sanskrit verse says "for the large-hearted, the whole world is one family". This spirit pervades the programme for Peace Education.

Dr Aranha is the Principal of St John's High School, Goregaon, Bombay, India.

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CONTENTS

- | | | |
|----|---|-----------------------|
| 65 | EDITORIAL: EDUCATION FOR INDIVIDUALS | David Turner |
| 66 | INSTITUTIONAL PROVISION FOR MATURE STUDENTS IN HIGHER EDUCATION | M.Locke and C.Johnson |
| 69 | LIFELONG EDUCATION: PRINCIPLES AND PRACTICES | Akiko Nakahara |
| 74 | OLDER STUDENTS, NEW RESOURCES: AN AMERICAN EXAMPLE | John Pratt |
| 78 | THE NEW ERA OF CONTINUING AND LIFELONG EDUCATION IN JAPAN | Hiroshi Nakajima |
| 83 | ROUND THE WORLD - WEF Section News | Rosemary Crommelin |
| 86 | CREATING A GLOBAL POLITICAL CONSCIENCE VIA INTERNATIONAL PEDAGOGY AND PEACE EDUCATION | Hermann Röhrs |
| 90 | QUALITY TRAINING IN THEORY AND IN PRACTICE | Susan Jones |
| 93 | REPORT:
Conference on "A Good School - What does it Mean?" | Hermann Röhrs |
| 94 | REVIEWS by M.Roberts, J.Hobbins, and J.Hemming | |

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Education for Individuals

In the UK, as in many other parts of Europe, a fall in the number of nineteen year olds has prompted traditional institutions of higher education to look more seriously at the provision of educational opportunities for older students. Of course, many institutions have provided for mature students, but this has been as an aside to their main business. In the last ten years, the scene has shifted, and higher education is most certainly a buyers' market.

In most other countries, if one was to select the most pressing problem for education it would not be the provision of any form of higher education. In countries where more than half the population may be under twenty years old, simply providing primary and secondary education may be problem enough. But where that is the case, a growing education system needs to provide for the constant retraining and development of the professionals involved, in order to make sure that the quality of education is secured.

In one way or another, then, continuing, or lifelong, education is of considerable importance to the educational systems of countries

throughout the world. And that point can be seen without even considering the fact that all of us, however young or old, have a right to be supported in our growth and development throughout life. So I am particularly pleased that in this issue of the *New Era in Education* we have articles which describe developments in lifelong education in a number of different national settings. What these accounts seem to have in common is the realisation that in order to provide a humane and effective system of lifelong education, one cannot treat adults as children.

For sixty years now, the World Education Fellowship has been making the point that one should not treat children as children, in the sense that that was traditionally understood. Rather, the needs of each person should be taken into account in providing for their education. The developments in lifelong education described here all show a concern for the needs and development of the individual, which should underpin all aspects of education.

David Turner

INSTITUTIONAL PROVISION FOR MATURE STUDENTS IN HIGHER EDUCATION

Michael Locke and Christine Johnson

Abstract

The authors report on research they have conducted into the needs of mature students in a higher education institution in London. They argue that their findings suggest ways in which provision for these students might be improved, both in terms of academic provision in courses, and in terms of non-academic support.

The decline in numbers of eighteen year olds is encouraging institutions of higher education to take a harder look at mature students and to review their provision. In some polytechnics mature students are in the majority, and throughout the public sector they are being seen as a 'market' which they will need to serve if they are to prosper in the current climate. Institutions cannot regard mature students as a means of soaking up spare capacity whether as topping up numbers on degree courses when 18-21 year-olds fall short or are attending part-time courses. Institutions are having to recognise that some of the services which they offer may not be as appropriate for older as for younger students. Thus, the 'market-place' is bringing home to institutions some lessons about 'lifelong education'.

At the Polytechnic of East London we have been researching ways in which our institution can increase and improve its provision for mature students. We have been asking mature students about their experiences and views of the polytechnic and about their reasons for starting courses. We took samples of students who were 25 years or older on entry to the polytechnic, from a range of full and part-time courses. Our findings are based on mature students at a single institution, but we think they raise ideas which are worth discussing for their application elsewhere.

The first point to make is that mature students do not form an homogenous group. This is

obvious, but easily overlooked in discussions about institutional management. They are of different ages and at different stages of their lives. Their previous educational experiences are very varied. Some need additional help in study skills (especially essay writing), whereas some would find it offputting if it was assumed they needed such assistance. Their reasons for entering higher education and for joining a particular course are very different - and often quite hard for an institution to probe. Institutions need to recognise that mature students are all individuals and not jump to conclusions about their needs.

We were impressed by how often in responding to our open-ended questions mature students expressed spontaneously the wish to be treated equally with younger students. Some said they did not want to stand out as an elite, and some that they did not want to be seen as second-class. There were strong feelings that they should not be offered 'special treatment'.

Mature students are different from younger students in their responsibilities, generally commitments to family, a job and/or a home. This can affect students' studies in terms of the time they are able to spend in the college and on private study. It can also mean that students have crises and pressures which make it difficult or impossible to meet course deadlines. We were told of problems about students' children but also of the problems of writing essays after doing nightwork to pay the bills. Institutions need to consider how they can be responsive and flexible to the individual circumstances of mature students.

Mature students are also different in the experience they bring, and they want this experience to be valued. When in our questionnaire we put to them the statement: 'My experiences of working life and the outside world help me in my studies. Is this what you

find?' All but a few said, 'Yes'. They saw that their experience helped them with: being better organised and disciplined, more able to plan; relating experiences from life and work to the subject-matter of the course, relating practice to theory; being motivated, enjoying studying at this stage of life, being clear about why they were studying; being able to communicate, having confidence to speak; understanding and tolerating other human beings; understanding life, having general knowledge. In short, they mostly saw their experiences as positive in their academic studies.

Of the few who were negative, some nonetheless commented that their experiences had given them the will to do better for themselves.

Opinion was divided about whether lecturers showed they valued mature student's experiences - but it came through clearly that mature students wanted them to. On the negative side, comments ranged from those who simply said they have seen no evidence of this to those who sounded angry. There were criticisms of staff who undermined students or who stifled their confidence and individuality. Also, on the negative side, some students were irritated by the difficulties of fixing tutorial times and of having to 'corner' lecturers to get advice.

There was much positive comment about lecturers who listened, respected them as adults, were willing to discuss and give space to their experience, treating experiences as valid.

Lecturers were praised who, for instance, posed examples with reference to an individual's experience to elucidate the topic of discussion, asking whether

certain techniques and methods are still being used in industry. So, too, were those who had time and willingness to give tutorial advice.

We find it noteworthy in analysing our questionnaires how different are students' experiences within one course. Some fiercely negative and some enthusiastically positive comments were made about similar issues on the same course. Perhaps this reinforces the point about the individuality of mature students and

the importance of considering the process which they each experience.

The wise institution will recognise that mature students are different one from another and will seek not to lump them together but to see how their need can be met on an individual basis. And perhaps institutions should take this advice for younger students too. Are 18 year olds really joining a higher education production line?

At the time of writing this article we are still analysing our data. We hope it will be helpful in stimulating discussion to draw out some tentative lessons for institutions. We group these into academic issues and non-academic support.

Academic Issues

Devise ways to be flexible in course structure and process:

Mature students have different preferences in terms of course structure eg. some ask for long days packed with lecturers/classes/tutorials etc. so that they can minimise their journeys to college and the time they spend on the premises. Others prefer days with more space for reflection and private study, perhaps feeling they do not want to absorb too much in one day. These preferences often depend upon students' commitments outside of the institution; eg. responsibility for children, and their initial reason for taking up a course in higher education; eg. promotion in their current occupation. People with childcare responsibilities would think more favourably of

going into higher education if they could be sure that classes were kept within a time-band that allowed them to leave and collect their children from school. People with busy jobs

and/or long distances to travel can get angry if they feel time has been wasted attending college.

Examine methods of teaching to ensure that students' knowledge of the real world is used and valued:

The students' work experience could be the basis of learning, especially as many mature students were employed before returning to education. Part-time students are likely to still be involved with professional jobs and often

"... mature students do not form an homogenous group."

know more about their subject than the lecturers, so lecturers need to use up-to-date material.

The tension between theory and practice ought to be educationally valuable, but some mature students interpret their lecturers' approach as based entirely on theory and neglecting the 'real world' that students know about; this is a cause of aggravation among some mature student.

Ensure currency, applicability and accuracy of taught material:

Mature students welcome up-to-date references and appreciate it when lecturers make a link between the subject and the students' experience. Lecturers need to keep in touch with recent developments in the 'outside world'. Lecturers who pretend they know better than students are not respected.

Involve students more in the design and operation of courses:

There are so many different and individual circumstances which affect mature students' learning experiences that there needs to be consultation between them and the institution. Mature students want to be treated as adults. They can also see when there are hiccups in course organisation or when staff cuts mean that an area of expertise is lost from the course. It is better to be open with them.

Allow for flexibility which realistically reflects the individual circumstances of mature students:

Other commitments, such as a part-time job or children, may prevent some students from keeping deadlines set by the course; eg. for essays. What is the function of deadlines?

Offer support courses in study skills and extra tutorials:

Having been out of formal education for some years, some students are unfamiliar or at least unconfident with teaching methods. Writing essays or taking notes in lectures can seem a forbidding prospect.

Non-academic Support

Review procedures for admissions:

A student's perception of an institution can be greatly affected by the admission procedures

they undergo; eg. the application forms they have to fill in, the interview they undergo and the reception they receive on first entering the institution. The institution needs to work to break down the daunting image of a faceless institution, and encourage mature students to make an approach without fear of being rebuffed by bureaucracy or arrogant academics.

Operate a system so that prospective students can make enquiries and get information about courses throughout the day:

Students who are in employment can often only telephone at lunchtime, so it is important that someone is around to take calls and put them in touch with course tutors. The system for handling inquiries and supplying basic information needs to be clear. The switchboard needs to know where to route inquiries. It sounds obvious, but course tutors and others need to ask how easy or difficult it is for prospective students to contact them.

Ensure that library and laboratory resources are equipped, staffed and open at times outside of normal classroom hours:

Many mature students have limited time to spend at an institution, so need to be able to use

the time they do have most effectively. They may also need to grab time at weekends and in the vacations.

Provide creche facilities during term time:

Students with children responsibilities frequently encounter difficulties in arranging childminders and daycare, so much so that the lack of such facilities deters them from applying. For a sizeable 'market' of potential students the important question is not 'which institution has the most eminent academic staff?' but 'which institution has a creche or playgroup'

Provide a play scheme for school-aged children:

Some students have difficulty attending classes during the school holidays when these do not coincide with the higher education institution's holidays, especially half-term holiday. For some parents an after-school scheme would also help.

"The institution needs to work to break down the daunting image of a faceless institution."

Make available a fully operational catering service, offering refreshment in the evening as well as during the day:

This is a major issue. Some of the most outspoken comments to us have concerned catering facilities, though others are very appreciative of refectories which serve good food. Poor quality ‘fast food’ and vending machines are the main causes of complaint. Students on evening or afternoon and evening part-time courses need particular attention; they usually have a full timetable, not much time to eat; is a vending machine adequate?

Implement clear policies which express the institution’s commitment to mature students:

The institution needs to express its mission for mature students, set out operational policies and put them into practice at every level of the institution.

Provide guidance and counselling appropriate for mature students:

If students know easily where to go for help and advice, it will make their path through higher education less daunting, but institutions need to remember that mature students do not

view themselves as ‘special’ cases. They want to fit into the daily life of an education institution like other students. Some mature students, however, say that they would more likely go to friends and family for support than to college tutors or counsellors. Institutions need to offer advisory services for those who wish to use them and to be sensitive without labelling mature students as though they were exceptions to the rule in higher education.

Some part of this article have been previously published in *Management in Education*, the magazine of the British Educational Management and Administration Society.

Michael Locke and Christine Johnson are lecturers in the Centre for Institutional Studies/Continuing Education, Polytechnic of East London. Comments on this article would be welcome, and should be sent direct to them.

LIFELONG EDUCATION: PRINCIPLES AND PRACTICES

Akiko Nakahara

Abstract

In this article, the author describes the background to attempts to broaden the experience of education within universities in Japan, by making some programmes available to learners who are not full time students. This is followed by a description of the specific measures taken at Kwansei Gakuin University. Some research into the teachers’ views of the changing role of the university is reported.

Principles of Lifelong Education

Education in Japan is characterised by an emphasis on school education, its main thrust being toward modernisation and ‘catching up’. Since the Meiji era, the school system has been

formed through central bureaucratic educational policies and measures, largely by trial and error.

The economic expansion of the 1960s, however, made many people realise the importance of school education, and then they tried to push their children to climb the social ladder much higher through competition, with a background of increasingly affluent family life. People again became too dependent on school education, in a phenomenon called the ‘education explosion’. Larger investment in education led to enormous competition, and the educational industry known as ‘juku’ came into being. Consequently, this situation completely changed the educational environment of children.

At present, an academic career operates as the most powerful means of movement up the social ladder. Schools work hard to meet such a demand, but within the system and in families and communities, many problems occur, such as vandalism, family abuse, shoplifting, and suicide. These are part of what can be called 'Education Pollution' or 'Education Contagion'.

Lifelong education was proposed as one of the measures for educational reform at the 15th General Assembly of UNESCO in 1965. Gradually, this idea of Paul Langlen's affected the Japanese people, who saw the excessive educational explosion and 'fever' as abnormal. They perceived this idea as a theory making the relation between education and society normal and rational.

Soon after that, in 1972, recurrent education was promoted by OECD, for the purpose of building a bridge between people and educational institutions from a new point of view, as one of the strategies for achieving lifelong education. In a sense, this was intended to reform the present school system, after a reconsideration of its value, from the viewpoint of all the life stages of a human being.

Education is defined as building character and educating potentialities of individuals, guiding them in the right direction, and fostering good citizens by communicating culture to them. Since school education focuses on the latter, it tends to evaluate a person in terms of the intellect, rather than the total character. Even though a partial aspect, intellectual grasp can be measured quantitatively. Education should be seen, however, as building total character, with a sense of values, and encouraging persons to develop a sense of selfhood.

The same can be said of lifelong education, which covers all the life stages and tries to give opportunities to people to keep on living in as lively a way as possible. As long as a person is treated not simply as a means to a political or economic end, but as a person in his or her own right, genuine education can flourish. In the degree to which adult education is spontaneous

and voluntary, lifelong education can be constituted on the subjective and voluntary desire to study.

Subjectivity, spontaneity, and creativity always consciously lead to a more positive and meaningful human existence. There is a sense of tension, but in the main people experience a joy and pleasure in living. The objective of lifelong education is not passive, one which is only functionally defined and set by society, but rather is one which aims at a life which is set and defined individually by the learner, who has a strong desire to move onward.

There are several issues not addressed by traditional frameworks associated with school education. What are the unique goals of lifelong learning? What philosophy supports the theory of this kind of education. These questions bring a new challenge to the science of education.

The very fact of World War II brought an awareness of individuality, as well as the everlasting hope for peace, believed by everybody to be a guarantee of personal happiness. However, people came to realise that even in a

society made prosperous and affluent by the development of science and technology, new problems arise. Although possibilities for wealth and self-realisation abound, these do not bring genuine peace or real happiness. The gap between rich and poor, the scarcity of natural resources, starvation of people in other parts of the earth - all these came into being. We know now that a new standard of value must be sought, not to be realised in economic terms, and that we must reflect on our own lives and seek a new way of living.

Subjective self-expression in lifelong education is aimed at such new value-seeking approaches. This viewpoint can be formulated only when people look for a 'self' that constantly moves onward. Finding values that transcend earthly wealth can be a new discovery of life, a new understanding of human beings, with new values. For a new outlook on life, a new outlook on education is needed. Therefore, severe criticism of traditional education is called for.

*"An academic career
operates as the most
powerful means of
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ladder."*

Accomplishing Lifelong Education

Lifelong education integrates educative functions at home, at school, and in society, and covers all the life stages, adult education comprising the largest field outside school. The proposal of the Central Educational Council in 1981, entitled 'On Lifelong Education', makes the following declaration:

Education plays an important role throughout life, enabling a person to nourish and expand assets and abilities and to continue to grow and develop. Lifelong education can be defined as the process by which people today learn by themselves, choosing the best possible methods, suitable to their own purposes, and based on their own initiatives to fulfil and improve their lives. To further lifelong learning, the government is to arrange and fulfil various educational functions, with consideration of their congruity.

Today the issues of lifelong education and lifelong learning have a two-fold dimension. The first is education arranged in accordance with the developmental stages in life and flexible as to various issues and methods. The second is development based on the learner's own initiatives, ideals, and objectives. People willing to learn will seek out opportunities at home, at the office, and in the community to develop a creative personal life, with the goal of self-realisation.

Lifelong education includes a variety of objectives and areas, from vocational education and education for women to job training and rehabilitation after strokes, from pre-school education to physical exercise. These types of lifelong learning, seen in the United States, should be guaranteed.

The confirmation of all natural rights to freedoms, such as freedom of thought and conscience, freedom of religion, freedom of speech and study, is but a confirmation of passive rights, in that no one should interfere with any other person. When we speak about rights to equal opportunity in education, according to ability, and to a healthy,

meaningful life, these rights can be regarded as more positive than the natural rights formerly mentioned, for they make a claim to social rights. The right to learn belongs to the latter group, and therefore the administration of lifelong education, as a matter of course, bears a new responsibility. (See Articles 26 and 27 of the Universal Declaration of Human Rights, 1948.)

With the idea of carrying out basic human rights, there appears to be a new concept of 'welfare', in the arrangement of the educational system, which was not a part of traditional education. Such educational problems as discrimination or screening people through grading based on a fixed standard of value prevent the development of educational welfare. As the concept of educational welfare expands, people's individuality and creativity will be considered to be more valuable and appreciated, every person will come to be more respected as an individual.

It is clear that there cannot be confirmation of the right to learn or achievement of the goals of lifelong education without changes in and conversion of the traditional outlook on education, as well as the life of human beings.

At present the family has lost many of its basic functions, and the foundation of life has moved to the community. It is desirable that the community carry on educational/social welfare functions to an optimal degree. Whatever the

reason, can homes without parents, homes with single senior citizens, or homes just for sleeping be called 'home'? The community can contribute greatly to meaningful life and to the realisation of the self-ideal of each individual.

A learning society is found where the values in the relationship of people and society are converted. By conversion, I mean conversion of the outlook on life as well as of the outlook on education. The development of science and technological innovations have brought about economic prosperity. This has given most of the people a consciousness of belonging to the middle class.

"A learning society is a community in which every individual's rights to learn should be confirmed."

Although family ties have traditionally nourished the Japanese 'self' and provided a source of mutual support, these ties have been loosened and in some cases lost. Yet even though new educational problems have arisen, we have been hesitant to find a new solution in the larger community, having been confined to the small circle of the family for so long. We have finally confronted the fact that the functions of the family have diminished and have now begun to notice the necessity of forming a new community to solve many problems.

A learning society is a community in which every individual's rights to learn should be confirmed, through the establishment of educational welfare. One vital question remains: how should such a community deal with the reality of having senior citizens and children, the so-called 'weak'? Merit-oriented education and discriminatory education must be eliminated. People in the community should cooperate, so that a new learning society can be formed, where there will be neither 'strong' nor 'weak'. Thus the dream of a community with values and personalities that are different but compatible will come true.

Practices at Kwansei Gakuin University

The gap between the old system of education, which put so much emphasis on scholastic study, and the new system, which has emphasised a more humanistic type of education, caused the old relationship between teachers and students to become irrelevant. The students' riots or 'unrest' of 1968 turned administrators' interests to the nature of education in the university, as well as the discrepancy between the needs of the students and the existing conditions.

When the student riots were settled, the administration set aside every Saturday and as a 'day to promote the reformation of the school'. It also decided to call for participation in the making of the educational policy of the university. At the same time, a day was set up to enable both university students and the general

public to take part in learning experiences. Two or three courses were prepared, and offered to non-university people living near the campus. The administration was trying to allow a more open atmosphere into classroom lectures on campus. These courses were non-credit, with flexible themes, all free from the curriculum based on the University Accreditation Standard, so many students also found the courses very attractive.

In 1970, from March to December, 42 courses were offered, and 2,044 auditors signed up for them. Since 1974 the number of citizen enrollees has gradually increased, whereas the number of students has decreased. In 1977 the administration decided to offer a two-term system for citizens only, the first term starting in March and ending in June, the second term starting in September and ending in December. Courses were to be held in a large classroom every Saturday morning. That year twenty courses were offered, and the number of participants totalled 3,225.

Recently in Japan, many universities and colleges have set up similar courses, which reflect their distinctive character. The percentage of attendance is said to be half of all registrants. At present, here at Kwansei Gakuin, two or three university students are participating in each course.

At Kwansei Gakuin, the characteristics of the contents of the courses can be summarised as follows:

The most frequently offered courses are those on the Bible, Christianity, and Christian literature; attendance has been very good;

The second most frequently offered courses are on international exchange and international understanding, taught by teachers and native speakers from abroad and by Japanese teachers with rich experience acquired abroad;

Next are courses such as health care, culture, history, science, technology, and 'future life', taught in an interdisciplinary approach;

Physical education, including physical exercises, are among the most popular courses offered.

" Their hope is that courses can be slightly different from ordinary academic lectures."

In December 1987 research was carried out to discover the present constitution of the body of learners: 58 per cent are female, and roughly a quarter are in each of the age groups from 50 to 59, 60 to 69, and 70 to 79. The vast majority are homemakers, or are retired. Nearly half the learners have only a high school certificate, and all live within 45 minutes travel of the campus.

These facts should be considered in light of the trend toward a five day working week. People who have jobs will be welcomed on their 'free' day, and at the same time the needs of people who feel a lack in their academic background can be met. It should be noted that 15 per cent of the participants have attended for more than five years, while 30 per cent have attended for only one year.

People's motives for participation include utilisation of leisure time, interest in the course offered, and satisfaction of intellectual desire. Their hope is that courses can be slightly different from ordinary academic lectures. Responses are positive in terms of time, location, and themes. Many hope to have more practical courses, such as mastering word processor skills and practising English conversation.

A further survey was carried out to find the opinions of teachers on recurrent education. This research was done with the cooperation of full time teachers at Kwansei Gakuin University for the purpose of discovering off-campus and on-campus factors affecting the university's lifelong (recurrent) education programme. Efforts were made to single out factors preventing or promoting this concept.

Subjects of this research were 96 members of the teaching staff out of 284: 73 professors, 18 associate professors and 5 instructors/assistants. 89 of these were male and 7 were female. Their ages were as follows: 60-69, 13 people, 50-59, 39 people, 40-49, 33 people and 30-39 11 people.

Research was done by the interview method, carried out by graduate students in education. As a rule the interview was written down, but it was

also recorded by tape recorder. Research was carried out from February to March 1983.

The questionnaire asked for opinions on the present university students and their motives for entering the university. The respondents were of the opinion that the students today are passive, and do not study independently, and that they are naive, gentle and weak. The teachers were of the opinion that students enrolled on the open programmes were much better: they have a better attitude, consciousness of purpose, motivation, and background knowledge. The interviewees did note, however, that there was considerable variation on these points from one learner to another. The teachers thought that the major role of the university in lifelong education was now education and character building. More specifically, its function is to provide liberal arts and basic training, instil adaptive abilities and academic training, and improve and reform society.

To carry out the objectives, first, the teaching staff should be committed to character building, motivation of students, and application of

strict discipline, as well as having respect for each student's individuality. Second, teachers should think about the goals of higher education, the balance between professional, liberal arts and moral objectives, and should put much more emphasis on education, rather than research or aspects such as grooming a research or scholastic successor. Third, improvement of university facilities would furnish a better educational setting. Fourth, some teachers were sceptical of the effectiveness of recurrent education.

In conclusion, since the 1960s, rapid social change has forced the 'ivory tower' type of university to change its characteristics. The pace toward reformation as an 'Open University' has somewhat increased, but is still proceeding very slowly. In such a situation, positive research into the possibility of inaugurating programmes of recurrent education is rare. The present study is one of the few projects done from the aspect of the consciousness of the teaching staff.

"Rapid social change has forced the 'ivory tower' type of university to change its characteristics."

Changes in the university and in teacher-consciousness have been very deliberate. However, the teaching staff has become much more aware of the educational functions of the university, due in part to the rapid change of student characteristics, there is now a much greater drive to reform the university. The university should be restructured and businesses and local and state administrative

bodies should support the reformation. Recurrent education is urgently needed in order that equal opportunity in education can be achieved.

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OLDER STUDENTS, NEW RESOURCES: AN AMERICAN EXAMPLE

John Pratt

Abstract

The author spent two months on an exchange placement in the School of New Resources in the College of New Rochelle, New York. The School uses some non-traditional methods, including student participation in course design, and attracts an enhanced proportion of older students. The lessons which this model might hold for an educational system facing a decline in 18 year olds are examined.

Higher education institutions in many western countries are increasingly looking to recruit students of non traditional age groups. In many cases the reason is self-interest, indeed survival, for the numbers of traditional 18 year olds qualified to enter higher education are declining. In the UK for example, a 25 per cent decline will take place between the late 1980s and mid 1990s. For most institutions, loss of students equals loss of funds, so there is now a brisk market to encourage 'mature students' to enter higher education, even in the universities which, unlike the polytechnics and some colleges of higher education, have historically shown limited enthusiasm for this age group. Governments and employers, too, have belatedly recognised their interest in encouraging older people to return to study or enter higher education for the first time, to meet the demands of the economy for skilled and educated workers, which can no longer be met by ab initio recruitment.

There are also more principled reasons for the interest in older students. Policymakers and academics alike recognise that many people missed out on opportunities to continue their studies beyond school for all kinds of social, domestic, economic and other reasons. Justice demands that they have the chance to redeem their disadvantage, and even parsimonious governments like that in the UK are committed to widening access. The students themselves are increasingly making their demands known. The numbers of mature students seeking higher education are increasing, and the growth of open universities in countries throughout the world reflects this. In Britain, mature entrants to full time higher education increased by 42 per cent from 1979 to 1986.

The growth of interest and increased recruitment of older students raises a number of issues. A central concern must be whether the kinds of courses hitherto deemed appropriate for 18 year olds (even if they are not necessarily always so accepted by the students) are suitable for people with wider experience of life and work, but perhaps less familiar with the practices and values of academic study. How are older students to be attracted, and retained in higher education?

Whilst issues such as these are only just emerging on the agenda for many institutions, it is worth reflecting that some pioneering colleges already have a considerable amount of experience of them, and there is a range of

existing examples of innovative practice. One such instance is at the College of New Rochelle in New York, where I spent a couple of months on an exchange.

It was back in 1972 that the College created a School of New Resources to offer higher education to a new range of students, on a completely different basis from the programmes it traditionally offered to school leavers. In the shadow of the World Trade Centre, the tallest building in New York City, it operates the only degree programme in the USA, and probably the world, to be housed in the headquarters of a trade union. Not only is the location unique; its philosophy and operation, despite the fact that it has been running since 1972, are innovative and can still be regarded as experimental, emphasising student centred learning, student control of the curriculum, independent study and the incorporation of life and work experience. The student body is singular, too. The programme is offered to working adult members of the union and their families, and also to retirees, so that there are plenty of OAPs in New York getting their first degree, and the School can boast of a *New York Times* article (25 May 1987) lauding this achievement.

This programme is a far cry from the original function of the College, founded at the turn of the century in a leafy suburb of New York City, where its main campus is still, as the first Catholic college for women in New York State. But like many small liberal arts colleges in the United States, it had to find new functions to survive.

In 1969 the first break with tradition occurred, with the founding of a Graduate School, offering masters degrees to both men and women. In 1972, the School of New Resources opened, in both New Rochelle and Manhattan, as the College's specialist school in undergraduate education for adults. Other branches of the School opened subsequently in the less savory areas of New York City, including the South Bronx and Harlem, as well as in the New York Theological Seminary. As a result of these and subsequent developments,

the College, now independent, has grown from an original enrolment of 12 to 4,500 on six campuses and several extension locations.

In many ways the School of New Resources was a product of its time. Its foundation reflected the concern of the 1970s in the USA as elsewhere, with the growth of mass higher education and the civil rights movement. But one reason for change was frankly economic. The traditional student 'market' was diminishing, and the College had an accumulated deficit of \$700,000 by 1971. It had to maintain enrolments. One way of doing this was an idea then called the 'Experimental College', providing continuing and higher education opportunities for adults.

The original plans for the 'experimental college' were for the New Rochelle site, but the School of New Resources opened also at the Manhattan headquarters of District Council 37 of the public employees union, the American Federation of State, City and Municipal Employees. Within AFSCME, DC 37 was well known for its educational programme. It runs an Education Fund as part of the non-monetary benefits negotiated with the City of New York and to which the employers contribute (\$35 per member per annum in 1987). DC 37 quickly

"Governments and employers have belatedly recognised their interest in encouraging older people to return to study."

reached an agreement that the new School should run a degree programme in its own headquarters. Under the agreement, the College limits the tuition fee for DC 37 members and retirees to a maximum of \$540 (1987) for

a (full time) 12 credit year or \$240 for six credits after any tuition aid benefits to the student have been taken into account. (Normal tuition fees in the School in 1987 were over \$3,000 dollars)

The School now runs three programmes: a day programme, taken mainly by retirees, an evening programme and one for 'para professional' employees (such as teacher assistants). Students in the School must be over 21, have a high school diploma or its equivalent, and have successfully completed an English assessment. Students without the diploma or equivalent can be admitted after successful completion of the English assessment or a

preparatory programme and many entrants are in this category.

The School operates on a philosophy derived from Dewey's 1938 book *Experience and Education* and emphasises the value of learning by experience, students' previous experience and adults' capability of interpreting their own educational needs. It makes three basic assumptions about adult learners: they are likely to be a more heterogeneous group than their younger counterparts and require more individual attention; they are more likely to reach their potential as self confident, self directed learners when they contribute actively to the process of learning; they have lived productive lives and bring experience which can be organised and developed to form the basis for new learning. The School thus provides students with the opportunity to propose courses for inclusion in the curriculum, to develop individually approved degree plans, and to utilise their past learning and experience as part of their degree.

It emphasises that it offers its highest undergraduate degree, the Bachelor of Arts, to successful students in the School, refusing 'to demote the experience of adults as a learning resource' ⁽¹⁾ by offering an alternative undergraduate degree. A liberal arts education was seen as appropriate for adult learners because it 'aims at the development of the learning capacities of the whole person' ⁽²⁾. A vocationally directed approach was regarded as inappropriate, both to the ethos of the College and for the students.

The programme is credit based. Students must gain 120 credits, 90 of which must be in the liberal arts. They must complete at least 30 of these credits in the College (that is, not by transfer from elsewhere), with a grade average of 2.0 for the last two semesters. There are compulsory components to the programme. Each student must complete two English courses, one in quantitative reasoning, a total of three 'core seminars', an 'exit seminar' and two

degree planning courses at the 40 and 80 credit levels.

The core seminars are designed to meet the needs of adults unfamiliar with the variety of academic disciplines and those beginning a new area of study. Currently the topics offered are 'The American Experience', 'The Human Body', 'Science and Human Values', 'Education, Learning and Identity' and 'The Urban Community'. The exit seminar is called 'Ways of Knowing' and is offered in a variety of areas - humanities, communications, social sciences etc - after a student has completed an

'area of interest' in that subject. As in the core seminars, students have to complete a 'life arts project' relating the content of the course with their life outside the classroom. In addition to the core and degree planning seminars, an important feature of the School is the

'advisement' and counselling services for students to discuss their programmes.

Students begin their study of an 'area of interest' after the first degree planning course. Each must gain a minimum of 24 credits in the area, with some at specified levels. Students can earn up to 30 credits by completing a Prior Learning Portfolio, in which they identify, with faculty assistance, learning in their previous experience which is comparable to course work at the School, and they describe and document this. The portfolio is reviewed by a committee of the College Academic Council.

Apart from the core seminars which are designed solely by the faculty, courses (each one semester long) are designed on the basis of proposals by students. Each semester, students propose the outline of courses, using a standard form specifying learning goals, learning activities, level etc. Each proposal must be supported by student signatures. Often the process requires some negotiation between sponsoring students and the faculty, and each course has to be approved by the College's Curriculum Committee and the Dean of the School. The proposals at each campus are

*"The School... emphasises
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educational needs."*

displayed so that the student can indicate which courses they expect to enrol for; usually a minimum of 12 enrolments are required. Faculty may generate additional courses if this voting process does not produce a sufficiently wide range, balance of disciplines or levels.

Nearly all the courses are taught by part time contract faculty and each semester the School has to secure these. Because of this, there are only about half a dozen permanent School staff at each campus mainly concerned with the management of the programme and advising students on their choices.

What lessons does the School's experience with these programmes have for higher education for adults? There is little doubt that the School has attracted a new student population. Its students come from a wide range of social and ethnic communities in the New York area. The School offered, particularly in its early years, one of the few routes for working adults to attain a college education at hours and by means acceptable to them, and still does so. Its programme for retirees extends this to a group hitherto largely neglected. By 1986 the School had graduated more than 4,000 students, nearly half of whom went on to graduate schools⁽³⁾.

The School has been crucial to the College's survival, by extending its mission and contributing to its financial health. Its commitment to women was extended to others who had not previously had access to higher education. Its commitment to the liberal arts was extended to lifelong learning and to a concern for individuals. It would be easy to be cynical about the School's role in the finances of the College. The College is heavily dependent on tuition fees, and the School's income from fees was some 56 per cent of total tuition income in 1987. But the School can be accused of offering higher education on the cheap. It is economic largely because it uses part time contract staff for teaching at lower rates than conventional full time faculty. The facilities available at the DC 37 campus and outlying locations are limited. Students have few of the comforts of the main campus -

recreational, social and academic - at New Rochelle. It is easy to be overcritical about this: offering 'education on the cheap' may be an achievement, for if access is to be increased, cheaper forms of delivery may well be necessary.

The nature of the programme has been a significant factor in the School's achievements. Its emphasis on the value of students' own experience and on student participation in curriculum design are popular features and confirm that simply opening existing programmes to new groups of students may not be sufficient to increase uptake; the content of the courses and the process of the programme are crucial in overcoming the insecurity that adults who have never had the opportunity to begin or complete college education often feel about the prospect of 'returning to school.'

But the School faces a number of problems. One concerns the academic coherence of the programme. This has been commented on by its accrediting body, the Middle States Association, as well as by the student body, and amendments have been made to the programme. Despite this, the School is still open to the charge that any one student's programme may lack coherence. Again, it is important not to be over-critical. The concern for the individual's development

manifested in the structure of the programme is high, and the process of course creation by students and the creation of individual degree plans represent a considerable

advance on the familiar 'cafeteria' models in which students select an assortment of predetermined courses. But at the School, the courses available to any one student are a result of the votes of the student body. Whilst students may be able to take independent study options for areas in which courses are not available, it remains the case that any one student's experience is determined in part by the requirements of others.

The difficulty arises directly from the School's basic philosophy. Dewey's *Experience and Education* was a short book concerned with progressive and conventional school education.

***"The content of the courses
and the process of the
programme are crucial."***

Whilst it emphasises the value of the learner's experience, it is concerned with children - not adults. There is a question about the way that these ideas should be applied in adult education, because of the diversity of interest and experience that adults have. Dewey's book implies that the curriculum so generated would be common to all children, at least in one class. Adults may not have the commonality of needs of children, who because of their age have similar skills, experience and knowledge to acquire. A curriculum for adults should not necessarily be dependent upon others' needs.

A further problem is somewhat paradoxical. Since the School was established, there have been many social, economic, political and educational developments that impinge upon it and its students: the problems that exercise students in the late 1980s are not the same as those of the early 1970s. The question is how far have such changes been reflected in the School? The basic structure is remarkably little changed, down to the titles of several of the core seminars. This is a tribute to the initial design, and the flexibility that it offers. Yet does it raise the worry that perhaps the exciting innovation is becoming the accepted orthodoxy.

There is a danger here of setting a conundrum: if the School does not change it can be accused of conservatism, if it does, it can be accused of poor design; conversely there is no sense in amending a successful programme simply for the sake of change. For the School of New

Resources has proved to be a more durable innovation than seemed likely at its establishment. In the early days, no-one was sure how many students could be recruited, and the College committed itself only to maintain it for the time needed by the first students to complete their degrees. The intention that the School would be 'a place to try deliberately new forms of educational association' (5) can be said to have met with some success. The experience of the School offers valuable lessons of the radical changes necessary to offer a properly designed education for adult students. It offers as well the lesson of the need to constantly reflect on and reexamine what is offered.

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THE NEW ERA OF CONTINUING AND LIFELONG EDUCATION IN JAPAN

Hiroshi Nakajima

Abstract

Japanese educational standards are highly appreciated in the West. However, it is school-centred education, even though social education (adult education) through public hall activities, radio, and TV has been popular. Professor Hiroshi Nakajima notes that the new age for continuing and lifelong education in

Japan has come following the Final Report of the Ad Hoc Council on Education, which appeared in 1987. He also identifies theoretical pioneers and describes present activities such as cultural centres, and clarifies present and future tasks. He then looks at the new era of continuing and lifelong education which has just begun in Japan.

Prologue

Continuing and lifelong education may be defined in various ways. Just as there is no universally accepted concept of education, there is also no universally accepted concept of continuing and lifelong education. However, there can be no objection to saying that education is 'a life-long process' and learning is 'a life-long pleasure'.

In Japan the term lifelong education became popular after the appearance of the Japanese version of Frenchman Paul Lengrand's *An Introduction to Lifelong Education*, published by UNESCO in 1970, and the term adult and continuing education was borrowed from the British system in the 1980s.

Japan's Theoretical Pioneers

Confucianist Itssai Satoh (1772-1859) said that if we learn at a young age, we can do something in adulthood, and if we learn in adulthood, we will be active in old age, and if we learn in old age, our name will survive after death.

A pioneer of democracy in Japan, Yukichi Fukuzawa (1834-1901) said that the most pleasant and wonderful thing in the world is having a job throughout one's life, and the most miserable thing in the world is not cultivating oneself as a human being.

Also, we should not forget Mrs Motoko Hani (1873-1957), who was a pioneer of new education in Japan. She said that human beings exist to learn until death, and should always search for nobler things.

The Condition of Japanese Education

Japanese education after World War II has developed hand in hand with the development of the economic 'miracle'. For example, the 6-3-3 comprehensive school system was established, school enrolment reached 99.9 per cent at the compulsory levels, 94.5 per cent of middle school graduates proceeded to high school, and 30.9 per cent of high school graduates enrolled in institutions of higher learning in 1988. These numbers look rather high when compared to the figures in other countries.

Arts and crafts, physical education, and music education are all based on Japanese traditional culture. On the other hand, mathematics and science education in Japan are now highly regarded internationally, and personal computers and word processors have proliferated in homes. Comments from abroad have indicated that educational TV and radio through NHK (Japan Broadcasting Corporation), technological education, citizens' public hall activities, and old-age clubs in the community, as well as education and research within Japanese industry, have been noticed and appreciated. In fact, topics such as the Japanese challenge to education and lessons for the West appear in books and magazines in the US and in Europe.

Thus Japanese education has reached a high standard internationally. However, some serious problems remain concerning 'juku' (cramming schools), 'ijime' (bullying in school), school phobia and juvenile suicide, all due to the high pressure of 'degreeocracy' and 'examination hell', as mentioned by Herbert Passin.

Proposals by the Ad Hoc Council on Education

The Ad Hoc Council on Education, a governmental advisory body, was created in September 1984. It aimed to destroy 'degreeocracy' and build independent and cooperative people facing the 21st century.

The final report was submitted on 7 August 1987 to Prime Minister Yasuhiro Nakasone. It was a general summary of the over 2000 hours of debate conducted by the council during the past three years. It stresses three major pillars for educational reform - respect for individuality, lifelong learning, and the need to cope with the changing times.

It argues that, "In the future, people should carry out their learning activities throughout life on the basis of their formal education and in accordance with their spontaneous will. With a view to ensuring the transition to a lifelong learning system, we need to develop and improve overall the whole range of educational systems and opportunities now widely available

in the home, the school, the community and elsewhere in our society." (Chapter 3.1)

In Section 4, 'Development of an Infrastructure for Lifelong Learning', the following subtitles appear: (1) Development of Lifelong Learning Towns: Community structures (lifelong learning towns) should spread throughout the country, in which all the people of the community cooperate in promoting lifelong activities, so that they may carry out diverse learning tasks on their own initiative for the purpose of realising a fulfilling life; (2) Making Educational Research, Cultural, and Sports Facilities More Intelligent: Facilities for education, research, culture and sports should be utilised systematically as infrastructures for learning activities open to community people in common. To this end, these facilities should be improved as Intelligent facilities equipped with advanced information and communications media, as well as with comfortable space for learning and living.

Also in 1981 the Central Council on Education reported and recommended on 'Lifelong Education'. This report emphasised education for the aged in a rapidly aging society. At that time the aged population (over 65 years) was 9 per cent and today it has become 11 per cent. It is estimated to be 17 per cent in the year 2000. The National Training Institute for Social (Adult) Education began leadership training for education for the aged a few years ago.

After the Report of the Ad Hoc Council on Education

On 5 January 1988 the Ministry of Education made public a book entitled *Promotion of Educational Reform: Present Conditions and Tasks*. The contents of the book indicate an attempt to see Japanese education through world trends. The most interesting part refers to the Conference of High Level Experts on Education, held 19-21 January 1987 in Kyoto. The participants included 24 OECD countries, the EC Committee, and the OECD Secretariat. A common concern was educational reform.

The discussions of the Conference of High Level Experts on Education may be summarised

as follows: (1) a re-recognition of the importance of educational roles and functions in socio-economic development, (2) coping with the challenges of an information-oriented society and with internationalisation, (3) the need for lifelong learning with the maturation of society.

According to this, the Ministry of Education reorganised the Social Education (Adult Education) Bureau into the Lifelong Learning Bureau, which aimed at establishing a lifelong learning system by (1) supporting voluntary educational work such as culture centres, (2) making a network for providing learning information, (3) accepting adult students in the universities and colleges, (4) opening schools to the community. The Lifelong Learning Bureau became a top rank bureau.

On 6 December 1988 the Ministry of Education made public a white paper entitled 'Cultural and Educational Policy in Japan: New Developments in Lifelong Learning'. This white paper is slightly different from the previous one which was published in 1980 dealing with educational standards.

The white paper ends with a comparative survey of lifelong education in five countries. In the US lifelong learning is synonymous with adult education, and is normally based on initiatives by the community and the institution. In Britain, adult continuing education is quite popular. In France, West Germany, and the USSR, educational leave is legislated, thus enabling employees to learn during employment. This white paper appealed for abandonment of school centred education, destroying 'degreeocracy' and establishing a lifelong learning system by introducing recurrent education and educational leave. We can say that this white paper symbolised that Japanese continuing and lifelong education entered a new age.

Various Activities of Continuing and Lifelong Education in Japan

In Japan today there are many kinds of continuing and lifelong education, and the

"Japanese continuing and lifelong education entered a new age."

activity is brisk. We can see various attempts for lifelong learning by local governments and communities in *Lifelong Learning Seen from Local Communities*, published by the Land Agency in April 1989. The January 1989 issue of the monthly pictorial journal *Photo*, published by Jiji Gaho Sha, was entitled 'New Era of Lifelong Learning' and introduced many activities of continuing and lifelong education in Japan. Since it is very interesting, I would like to summarise parts of that special issue here.

1.The University of the Air

In 1985, the University of the Air began as a new educational institution and recently added new learning centres in the Suwa district of Nagano Prefecture and the Kohfu district of Yamanashi Prefecture. The number of subjects for study increased from 275 to 294 and the contents improved. At present, there are about 23,000 students, mainly from the Kanto area, and they are learning regardless of age or vocation. In the coming spring, approximately 865 students will graduate.

2.Cultural Centres

Private sector centres for learning, culture, and sports are increasing rapidly in urban areas. In 1985 there were 4.4 times more study activities such as lectures and 2.5 times more members than nine years before. In 1974 the Asahi Culture Centre, located in Shinjuku, Tokyo, established the centre as a profit-making venture. Now there are approximately 550 kinds of courses in Tokyo, 430 in Yokohama, and about 140 in Shonan, with about 65,000 students (25 per cent men, 75 per cent women).

3.Research Students from the Private Sector

National universities accept technicians and researchers from industry as research students and provide research guidance at graduate level. Universities accept over 900 of these students annually. Tohoku University, for example, accepted 137 students from 130 industries last year. These students usually do research for two years, but it is possible to extend this time depending on the subject. Every year many applicants from private industry want to enrol, so universities are expanding this type of study.

4.University Extension

This year many lectures at national universities will be open to the public. These lectures will

provide learning opportunities for adults to gain knowledge and skill in professions and in general education. Of 465 universities in Japan, three quarters have a university extension system, and 330,000 people attended 2,511 lectures in 1986.

5.System for Providing Learning Information

In Hyogo Prefecture the host computer is situated in the Prefectural Ureshinodai Lifelong Education Centre, and there is data-base information concerning lifelong learning. Terminals are located in the public hall in the cities and communities connected with public circuits and provide networking for learning information. Hyogo Prefecture and Gunma Prefecture began this system in 1987, and last year Osaka and Ehime Prefectures joined the system.

Aside from the above, the editor of *Photo* comments that the people who utilise this opportunity for culture and sports in public institutions such as public halls, libraries, and museums account for 2.3 out of every 10 persons nationwide. Thus the Japanese consciousness of lifelong learning education is gradually maturing.

Present and Future Tasks

The pleasant news was reported that 112 year old Ms Mitsu Fujisawa was enrolled in the Open University this spring and majored in health and gymnastics. This is a symbol of how Japan is entering the 21st century with a rapidly increasing aged society.

Another favourable sign that Japanese society is internationalising is the fact that businessmen are learning on the way to the office on the Japan Rail lines from Odawara to Shinjuku, Tokyo.

Coping with the new age for lifelong learning, the National Institute for Educational Research created a research bureau for lifelong learning along with a new bureau for international study and cooperation.

The Prime Minister's Office's public opinion poll concerning lifelong learning made public on 15 January 1989 was very interesting. 78 per cent of the people polled wanted to enrol in continuing and lifelong education activities, but in actuality only 41 per cent enrolled. The obstacles to joining in these educational

Forty years ago....

1949 to 1992: A prayer belatedly answered?

"I recall the story of the boy in a primary school where work was work and there was little time for play, since the sole aim of the school was to gain as many 'successes' as possible at the annual common entrance examination for Grammar Schools. John was one of the many who had left the joyously free and friendly security of the infant school for this forcing-ground. Having suffered for four years he sat for the test. That night he undressed as usual, got into his pyjamas, knelt beside his bed to say his usual prayer and then added another: 'Please God, make Brussels the capital of Spain.'" (The New Era, Sept-Oct 1949, pp.171-2)

activities were cited as being too busy at work or in the home. It is also important to note that 54 per cent wanted to take advantage of paid educational leave, 46 per cent wanted the colleges and universities to increase the number of admissions for adult learners, and 55 per cent wanted the number of lectures in university extension to increase. These points are very important and should be resolved in the future, because UNESCO advocates lifelong education and OECD sees recurrent education as a strategy for lifelong education. In Japan, adult enrolments in higher education are quite low compared with the US and other Western countries. Educational leave is realised by only 8 per cent of Japanese enterprises. However, educational leave should be seen as a basic right to education in adulthood and should be legislated as soon as possible, according to ILO's recommendations made in 1974.

Epilogue

On 10 January this year, NHK educational TV celebrated its 30th anniversary. It has greatly contributed to school education, and now is coping with the age of continuing and lifelong education. A recent tendency is to focus programmes on culture, especially humanities and spiritual problems.

Truly, the promotion of continuing and lifelong education greatly depends on providing facilities and on legislation. However, perhaps the most important thing is the will to search for nobler things until death. NHK's morning TV drama, which is concerned with the human condition, is highly appreciated by the public. Perhaps the Japanese approach to continuing and lifelong education will contribute to the formation of a learning society for the 21st century.

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Round the World WEF Section News

Rosemary Crommelin

During the weeks following the death of our President, Dr Madhuri Shah, letters were received from WEF members in many countries. Some wrote to Kallolini Hazarat in Bombay, some to Headquarters, all expressing not only a sense of loss but also of educational thought and practice in her own country and throughout the world. Extracts from some of these letters are given below.

From: The Chairman of WEF (to Lini Hazarat, Bombay)

I have heard of the sad loss of our President, Dr Madhuri Shah. Although various circumstances prevented me from ever meeting Dr. Shah, all my colleagues on the Guiding Committee of the World Education Fellowship spoke very warmly of her great intellect, of her generosity and of the great help she has been to our Fellowship. As you know, owing to personal problems in my family, I was unable to attend the Bombay Conference of the WEF, but I heard how much she was able to facilitate and stimulate the activities of the meeting. We have cause to be very grateful to her.

Please accept, on behalf of the Guiding Committee of the

World Education Fellowship, our condolences.

Norman Graves

From: The Director of the Commonwealth Institute; a past-Chairman of WEF

I was saddened to get your letter of the 1st of July which was on my desk when we got back from our visit to the Far East and Canada. I had heard that Madhuri Shah was ill, but India, and indeed all of us, have indeed lost a major figure in the field of the education of women and of international education in its best form.

James Porter

From: The Australian Council (to Lini Hazarat, Bombay)

On behalf of the Australian Council of WEF I would like to express our sadness at hearing of Madhuri's recent death. Her international contribution to the WEF has been outstanding, in particular her many years as International President. We have valued not only her tremendous commitment to the ideals of the organisation of the Fellowship, but also her distinctive personal qualities of enthusiasm, perseverance, charm and humour which those of us here who have met her have noted and appreciated. We member in particular her

presiding over the 1987 Bombay international conference, and its very positive, purposeful and friendly atmosphere.

We would also like to acknowledge the importance role that you personally have played in supporting Madhuri over the years, in her many and varied activities.

With our deepest sympathy
Helen Connell

From: Tasmania

Tasmania members of WEF join with their colleagues from all other sections in mourning the passing of Madhuri Shah. Madhuri had become known to us as the personification of our Fellowship's ideals at the international level on the one hand, and on the other hand the inspirational leader able to pass on to us the though-provoking advice or comment at our local individual level. We had the honour of welcoming her to Tasmania on only the one occasion - brief stay following the 1976 Sydney Conference. However, those of us who have attended succeeding international conference have been able to maintain a vital personal contact with her. Her writings too have helped to keep us in touch. Her dynamic personality, warmth and genuine interest in our

endeavours are all aspects of her we shall miss. We in Tasmania gave our enthusiastic support to our fellow Australian Sections in honouring her as the initial recipient of our first Clarice McNamara Awards at last year's Adelaide Conference.

On learning of her death following her long period of ill health, I took from my shelf the little volume *Golden Bricks*, a series of anecdotes and her reflections she so generously gave to us on our departure from Bombay in January 1987, and found this little extract. It is from a speech of Indira Gandhi but could equally have been said by Madhuri Shah as it sums up, I believe, her own thinking: *'If I would give any advice, it is this - no matter what you do, however small or big the task, do it with joy and interest, seeking not for what you can get out of it but how much of yourself you can give to it'*. I feel that this is how Madhuri Shah approached her own life, the important offices she held in Indian education, and indeed her presidency of our World Education Fellowship.

Geoff Haward

**From: Dr Marion Brown,
USA (to Lini Hazarat,
Bombay)**

I am deeply saddened by news of the death of our beloved Madhuriben. I knew she was bearing up bravely against serious illness for some time and that, when last we

met, her condition was critical. However, we have been so accustomed to the miracles accomplished by Madhuri and you that I hoped for another one.

I cherish the memory of my last meeting with Madhuri and you in November 1987, in her son's and daughter-in-law's home in Hartsdale, NY. To discover several years ago that a part of Madhuri's family had a home so near ours here was a joyful surprise. I have always felt my life was enriched by the friendship of Madhuri and you in a very special way, and I am thankful for the 'Glimpses' you gave us of 'the life of Madhuri Shah' in the book you co-authored.

We shall miss Madhuri very much. I hope we can carry forward the legacy she has left us now and for future generations. I take pleasure in recalling the sparkle in your little grandson's eyes as he happily watched the beautiful performance of the Indian dancers at the all-inclusive, carefully planned and splendidly carried out WEF biennial international conference hosted by the Indian Section in 1986. May we, so successfully, strengthen the link between global harmony and nurturance of the well-being of the people of this earth.

With warmest wishes and hope that we will meet again soon somewhere in the world again, dear Lini,

Marion Brown

From: Nepal

We are deeply shocked to hear the news of the untimely demise of Mrs. Madhuri Shah, our much respected President of WEF International. She was really a lady of dynamic personality and a great educationist. She was sincere to WEF and did her best to uplift it. We take her death as an irreparable loss to WEF international. Please accept our deepest sympathy and at the same time be kind to convey it to her family members.

I would like to inform you that the WEF Nepal Section called a condolence meeting on the sad demise of Mrs Shah, on 12th July, and jointly prayed God to let her soul rest in peace in Heaven.

Dhruba Bahadur Shrestha

General Secretary, WEF
Nepal Section

**From: Japan (Telegram to
Headquarters)**

We have just heard with profound sorrow the sad news that Dr Shah passed away on 29th June. Please accept our deepest sympathy.

Kirayuki Sumeragi

and all the members of
Japanese Section

Toyoko Aizawa

Secretary, WEF Japanese
Section.

From: New South Wales

What an inspiration Madhuri has been to us all in her achievement and attitude to life! Through trust in others and by the creation of a flexible

and happy environment she gave herself and others happiness and self-esteem.

From Harmony: Glimpses in the life of Madhuri R Shah there are many guidelines for us all, and much wisdom.

Of great importance is the art of staying young and that depends "upon staying youthful on the inside.... stay young by remaining flexible, adaptable and open-minded." And there are Madhuri's thoughts on wisdom for us to reflect upon:

"Memories are not like the footprints in the sand but they are like footprints in the sky. Footprints in the sand can be wiped out by the rushing waves, but footprints in the sky are never seen but are felt within. They are unfathomable but are true and genuine..."

Yvonne Larsson

From: Tasmania (to Lini Hazarat, Bombay)

At our latest WEF meeting I learnt of dear Madhuri's passing. Those at the meeting who knew her or knew of her ceaseless striving what she had said, and what she had done. They all felt the Fellowship had lost someone who was truly great.

For Barbara and I who looked after her when she came to Tasmania, it was a real privilege to know her. For me, I feel indebted to her for

inspiring me after the first Bombay conference to carry on the good work. A great lady and leader, she was able to do this to many lesser mortals. She made them feel great, and she had this effect on me.

I was sad not to be able to meet her at Adelaide, but in one sense at least, she was truly there. She had sent me a copy of her book which I read in between conference sessions and before going to sleep. It filled in much I did not know unassuming, her dynamic and wonderful character shone through. I shall always treasure her gift of the book 'Harmony', the added insight it gave me of her and will always think of her as a true friend.

It was I at Adelaide who asked the conference to send its fond greetings to Madhuri. What I said was greeted with spontaneous and enthusiastic applause. I must confess, I was moved.

I shall end by saying that by enriching us all, her death shall hold no dominion. We shall remember her.

Stand Payne

From: South Australia

We were very sorry to learn of Madhuri Shah's death. We are preparing a special article for our section journal. Many of us who are new to the Fellowship unfortunately did not have the opportunity to meet her.

Patricia Feehan

From: James Hemming (to Lini Hazarat, Bombay)

I have just heard the dreadfully sad news that our loved Madhuri is no longer with us.

Devastating for us all, and especially for you.

Deep sympathy and love
James Hemming

From WEF Headquarters (to Lini Hazarat, Bombay)

It was with great sadness that we learned of Madhuri's death last Thursday, and we all in London send our deepest sympathy to her family and friends in India, and of course to the whole Indian Section.

We value our long friendship with her over the years, and are immensely grateful for all the help and wise guidance she gave to the Fellowship. We were fortunate to have her advice and wisdom, and she was ever-generous in devoting time to the many organisations who enjoyed her support. Her loss to us all will be felt in our Sections throughout the world, and those of us who were fortunate enough to know her personally feel they have lost not only a distinguished President, but a very special friend.

With our love, Lini dear, and our sympathy, on behalf of your friends in London and throughout all the Fellowship.

Rosemary Crommelin

IN MEMORIAM: DR MADHURI R. SHAH

CREATING A GLOBAL POLITICAL CONSCIENCE VIA INTERNATIONAL PEDAGOGY AND PEACE EDUCATION

Hermann Röhrs

Abstract

This article is based on a lecture given at the International Congress 'Scientific and Technological Innovations for the World of Tomorrow' of the World Association for Educational Research, 29 August 1989 in Prague.

In a world where mankind has the nuclear overkill capacity to wipe himself off the face of the earth many times over, efforts towards political detente, that is towards stepwise disarmament and rapprochement via enhanced understanding across the boundaries of political systems, are of paramount significance for us all. In the quest for a policy of world peace the talks between East and West have got off to a promising start. Mikhail Gorbachev's concepts of glasnost and perestroika, aiming at greater democracy and a restructuring of the economy, are excellent preconditions for such a process. They give grounds to hope that there will soon be decisive progress in the exchanges between the NATO and Warsaw Pact blocs. But if such policies for peace are to be successful in the long term their desirability must be firmly rooted in the minds of young people from the outset. This is the conviction behind the idea of 'educating for peace'.

The idea of educating for peace is not merely a romantic vision, a utopian dream suitable for more or less idle philosophising and destined to dissolve into nothing in the face of harsh reality. If peace education is itself to become a reality it requires - like all educative measures - the unremitting commitment of people who believe in it. However specific it may be in its aims it remains at heart a political matter. If it is to hold its own it must be able to demonstrate how its aims can be achieved in terms of educational policy and politics within society as a whole.

Without this eminently political awareness of the realities of the world and the immediate bearing they have on educational policies, peace education will indeed be relegated to a marginal role within education as a whole, tolerated benevolently as a utopian vision, harmless enough but largely devoid of any actual influence on the way of the world.

Much of this latter misconception derives from the very vague idea of peace education existing at present in the public mind. It is frequently regarded as being little more than a species of goodwill declaration tacked on to an anachronistic conception of the nature of education in general as a completely apolitical activity, a call to 'be nice to one another' and not much else. But conflict is not there to be removed but rather to be rationalised, that means faced, worked out and resolved. The process of education towards individual responsibility, towards a 'coming of age' in the fullest sense, is one that can be set in train very effectively by way of conflict. This is the very function of 'antagonism', the clash of views and the resolution of that clash at a higher level (Röhrs, Scheuerl 1989). Kant looks upon conflict as an integral part of education in the cosmopolitan sense. His interpretation of the role of conflict is one that still holds good today: "Man desires harmony, but Nature knows better what is good for his species. Nature desires conflict." (1922, 156)

Yet this nature-given propensity towards discord must be humanised via peace education. Seen thus, educating for peace is part and parcel of the educative process as a whole, a constitutive and by no means incidental element in that process. Education aims at helping its charges to find their own identities and in so doing seeks to integrate them - at least in part -

into society. As such its basic orientation should be towards the idea of peace and its creation and maintenance in the world. This is indeed the original idea of education; active awareness of what that involves is tantamount to equating the idea of education with education for peace. The prerequisite for this of course is man's ability to achieve peace and to sustain it once he has done so.

At heart, educating for peace is a process of humanisation, a consolidation of the 'res humanae' (in Comenius' sense of the term). It is the nurturing of peace-ability as a 'coming to oneself', a development towards self-assent that in its turn leads to identity in the complete meaning of the word. This anthropological nurturing of peaceability, central to many philosophies of humanity, stresses the link between the self and others and the responsibility each and every one of us bears for those others. Peace is a socio-political problem that can only be solved on the basis of individual peace-ability as a realisation of the identity of - and with - the self (Röhrs 1983, 220). The other fundamental requirement for peace - alongside the achievement of harmony with the self - is harmony with Nature as the primal ground and substance of the world we live in. Thus education for peace must always include the instilling of a sense of responsibility for the natural environment, in full perception of the relevance of ecological awareness for the political dimension of such education. Ravages to the environment are a sure sign of an unresolved attitude towards peace.

The second major task of peace education is systematic didactic emphasis on the 'peace dimension' of the material being instructed at all levels of teaching - and in particular in the subjects taught at school. That means nothing other than active awareness and exploitation of the potential for peace education that is inherent in all school subjects, from language teaching to mathematics and the sciences.

A third major element is the role of educating for peace in the larger social environment. The work done at school must be extended to include family and community, for educating for peace

seeks to inculcate a spirit of cosmopolitan tolerance and open-mindedness into all forms of human co-existence. In the early stages of organised learning the life styles and attitudes favourable to such a spirit can be pedagogically motivated and controlled, and this can represent an important initial stage of the process of educating for peace. Its true value will however be judged by the extent to which it is able to penetrate into those areas of life that come after the formal education stage, if possible across national boundaries.

It thus becomes clear that peace education has its surest foundations in the idea of international pedagogy, which provides the conceptual framework for the encounter between representatives of different nations and cultures. The readiness and ability to jettison prejudice and learn from one another, thus strengthening the spirit of global community, is a prerequisite for peace education and a permanent necessity for its success (Anweiler 1989).

Here we also find the specific mission of international schools (Röhrs 1976, 1987), namely to provide a model in which to practise

"Peace is a sociopolitical problem that can only be solved on the basis of individual peace-ability."

this all-important function, the realisation of which should be a central concern of all schools. Such schools are a way of teaching, by living example, how Kant's 'nature-given conflict' can be

rationalised between individuals and nations. The basic requirement is that such institutions should have as international a mixture of pupils as possible, and - no less important - that there be international cooperation with schools in other countries at all levels and with a variety of concrete, explicit aims.

In this way, school - in collaboration with the community - can provide a reflection of the concerns and processes of international politics in a didactically modified form. A large consensus in the educational field as regards basic attitudes and aims is a potent factor in effecting changes in mentality and spirit and stabilising them in the medium term. Respect for proper and venerable attitudes, mores and customs is no less important than respect for the norms laid down by international law.

Enhancing freedom and the respect for the rule of law in the community of nations via the norm-building power of firmly established customs and mentalities is an important aim of the United Nations. Success in this endeavour is of paramount importance as it provides encouragement for that process itself and in so doing opens up new perspectives. We see this exemplified with particular clarity in the achievement of a cease fire in the war between Iran and Iraq in 1988 by the agency of the United Nations, and in the awarding of the Nobel Peace Prize.

This idea of a consolidation of peace via international understanding and cooperation is adumbrated with startling clarity in Kant's two treatises on the 'politics of peace', the 'Idee einer allgemeinen Geschichte in weltbürgerlicher Absicht' ('Idea for a General History with a View to Furthering Cosmopolitan Aims') and 'Zum Ewigen Frieden' ('Project for a Perpetual Peace'). Just as Plato in his 'Paideia' suggests a design for the state that corresponds to human nature, so Kant takes the position of the individual within society and the transformation he needs to undergo as a blueprint for the ideal relationship between the nations. These 'individual states' would then be akin to citizens of a universal, global state (Kant, 1923, 439).

Need or hardship is described as a means of self-purification for man, taking him from the bestial level through the interim stage of individual states to the final cosmopolitan condition. Like Rousseau, Kant insists that the individual state must defer to the totality of all states. The main problem for Kant, however, resides in the overcoming of the Machiavellian concept of the state, conceding as it does to the individual political entity the right to ignore what is right in its dealings with other nations, thus making a conscious distinction between domestic policy and 'foreign' policy.

Kant has the development as he sees it culminating in a supreme, supra-national authority. And although he does not light upon the idea of a League of Nations in his thoughts on international law, he does explicitly advocate

that such a supranational authority be founded squarely on legislative, jurisdictional and executive organs of its own (Kant 1923, 434): 1. civil law (*ius civitatis*), 2. international law (*ius gentium*), 3. cosmopolitan law (*ius cosmopoliticium*). Just how much of its apparently utopian character this age-old philosophical dream of humanity has lost today is demonstrated by the course of history in the last hundred years. The most obvious example is the work being done by the United Nations, which in this perspective appears almost as the fruit of historical necessity.

Cosmopolitan law and a global conscience are the poles between which a global domestic policy is to be realised. Global domestic policy is taken here to signify a set of truly human, international policies able to overcome the traditional divide between domestic and foreign policy as practised by nation states and political power blocs. We have a long way to go before such a global society is achieved. But all the possibilities that exist of enhanced international understanding via the transformation and integration of political systems must be accounted important landmarks on the road towards a global society.

A significant role in this process may be attributed to 'global commutation' (Vilmar 1978, 103; Röhrs 1983, 341), in the sense of the overcoming and harmonisation of systems thinking. Commutation is more far reaching a political goal in the service of peace than the convergence theory. Convergence refers to the more technological process of interpenetration of systems via the increased communication and transparency stemming from the media and communication systems. The term commutation, by contrast, designates a process guided by a concept actively seeking to overcome system-immanent conflicts and obstacles. 'Commuto' (meaning 'to change, exchange, interchange, transfer') refers precisely to the interactive quality of this process, the conscious inclusion of the 'other side'.

Such endeavours are set very rigid limitations by political systems of a religious cast whose

"Commutation is more far reaching a political goal in the service of peace than the convergence theory."

prime motor is self-assertion, a crusading spirit and missionary zeal. Where there is no tolerance or recognition for that which is entirely alien and hence beyond the scope of rational argumentation, commutation has no hope of success. Only enlightened dialogue on the basis of tolerance and responsibility, an exchange profoundly inspired by the willingness to understand others in terms of their own life situation can provide a genuinely stable causeway for the steps that bring us closer together.

In this process international organisations can play an important transforming role. They represent what may be called the infrastructure enabling us to pursue the path towards a global society. A prerequisite here, however, is that the various international agencies of those organisations be consciously deployed in the service of peaceful political progress towards the global society of tomorrow, as laid down in their charters.

For a global society to become a reality, there must first emerge the cosmopolitan citizen, a global culture and a universal conscience. These aims are interdependent and yet are each subject to limiting conditions of their own. A cosmopolitan citizen without a home country is just as unthinkable as a global culture bereft of the fruits of national cultures. However desirable the idea of a global and universal humanity is, national roots remain important if we are not to end up as 'humanity without humanity' (Eliot 1949, 80).

Thus the idea of a global culture that UNESCO was inspired by in its initial stages is inconceivable without the national cultures. But this is by no means the end of the matter! The internationalisation of the idea of the state leads to a continental form of identity oriented in a new, global perspective towards the cultures of Europe, Africa, Asia, America and Australia. Indeed, by its very nature, this global perspective favours the development towards overarching categories and cultural forms fully in accord with a view of man that is continental rather than national. And in fine, a cosmopolitan conscience in the sense of a 'conscience globale' is the critical yardstick functioning at an

individual and supra-individual level and upholding the standards of ethical responsibility to preserve this process both from national parochialism and supranational formalism.

The effectiveness of this kind of cosmopolitan conscience is largely dependent on the extent to which it is possible to give it concrete relevance via the practice of education for peace, directing its radius to real events and concerns and demonstrating the pertinence it can have for the progress of those events and the aversion of the dangers they may run into. The prerequisite here is true internationalisation - both at the interhuman and the interstatal level - and the prerequisite of such internationalisation is a form of peace education providing a sound basis on which the global society of tomorrow can develop.

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QUALITY TRAINING IN THEORY AND IN PRACTICE

Susan Jones

Abstract

The author argues that several initiatives taken in the UK to improve initial teacher education are based on the assumption that present courses are too theoretical and impractical. She goes on to suggest that the correct solution to such a problem is not to remove theory, but to ensure that the theoretical bases of pedagogy are strongly connected to practical concerns.

Government comments concerning teacher education, culminating at the end of January in Mr Kenneth Baker's plans for "salaried trainees" to run alongside his earlier proposals for "licensed teachers", leave us in very little doubt over the direction in which the government would wish teacher training to develop, namely, it should increasingly become the responsibility of teachers and schools. The school-based schemes are being proposed as a means of dealing with teacher shortages. However, there is a strong body of opinion, highlighted by the recent annual report by Her Majesty's Inspectors on Standards in Education, which maintains that shortages are arising because of low teacher pay and status, and it is these factors which need to be addressed. Presumably, therefore, although it is not made explicit, the school-based proposals are seen by the government as the cheaper route to combating teacher shortages. What is made explicit by them, and lends support to their proposals, is the underlying belief that much of present training is too theoretical and irrelevant to what is required in the classroom. The many years spent in teacher education, therefore, are seen as time which could be more effectively and

efficiently spent by the trainee going straight into school. It is necessary, therefore, to consider the validity of this belief as it would be an important factor in any counter argument against having widespread apprentice-style training and the concomitant ducking of the teachers' pay/status issue by the government.

As evidence to support the belief that present training is too theoretical and irrelevant, Mr Baker cites HM Inspectorate reports on training colleges which had shown 'a very patchy performance' (TES, 3.2.89, p.6), and the Inspectorate's survey on probationary teachers adds support to the government's viewpoint (The New Teacher in School, HMSO, October 1988). The latter, for example, reports that the commonest criticism by probationary primary and middle school teachers was that the training was 'not practical enough' or contained 'too much unrelated theory' (para 3.12). It also refers to the fact that a 'basic teaching technique' relating to the teachers' questioning skills in encouraging pupils to participate actively and thoughtfully in discussion was insufficiently developed, suggesting that 'insufficient emphasis is given to it during training and induction' (paras 1.14, 2.25).

The fact that, in general, training courses are falling short of developing trainees' 'basic teaching technique'; the fact that, for example, as someone who has worked in teacher education for over ten years put it, '4th year BEd students find it difficult to present material to their fellow students because they are not used to doing that kind of thing'; in short, the fact that

teacher training courses are not quite doing that, i.e. are not quite training people to teach, does leave teacher education wide open to the kind of attack it is receiving from the government.

But although some kind of attack is justifiable, Mr Baker's solution to the problem in the form of apprentice-style training is not, for two interrelated reasons. Firstly, to rely largely on an apprentice mode of training would perpetuate bad as well as good teaching practice. In addition, there is no guarantee that an apprentice will pick up existing good practices even when presented with them. And it's a lot to expect of practising teachers to guide closely, supervise and assess trainee teachers (as suggested by Professor Anthony O'Hear (*Education Guardian*, 24.1.89), in addition to their basic work, however experienced the teacher and qualified the trainee (theoretically) in their subject. At the very least it would be costly in teacher time and therefore costly financially if disruption is to be avoided. As the HMI annual report warns, 'there are no cheap, high quality routes into teaching'. And if we consider the already heavy demands on teachers due to existing teacher shortages as well as the increased demands required for implementing the national curriculum projected by HM Inspectors, the prospect of achieving quality school-based training becomes increasingly unrealistic. In any case, where would the impetus for improvement in existing practices come from if the apprentice mode of training were to take over? Surely the obvious danger is that such a procedure might ultimately lead to an inward and stagnating profession.

The second reason is related to the tendency to separate theory from practice. There is no doubt that there is 'too much unrelated theory' in existing teacher training courses, but it is wrong to assume that 'theory' is necessarily irrelevant to classroom practice as sometimes Kenneth Baker appears to do. The analogy used by O'Hear, that one doesn't need to have a knowledge of physiology in order to run fast, only reinforces the point he is aiming to undermine, for a runner is more likely to avoid injury and improve on performance if he or she has a knowledge of relevant physiology than a

runner that doesn't. The theory-practice divide has been an underlying feature of post-industrial societies, but it is probably in the area of education that the separation has become most marked. The distinction O'Hear makes between 'knowing how' and 'knowing that' illustrates the point. Certainly, as he points out, 'teaching is first and foremost a practical skill', but as with all practical skills, 'knowing how' is dependent to a greater or lesser degree on 'knowing that', and vice versa. It would be considered ludicrous to suggest, as Mr Baker seems to be saying in the case of teacher training, that expertise in the practical skills required for becoming an engineer, or a scientist, or a doctor, for example, could be achieved without any considerations of theory, and by merely working alongside existing practitioners. There are, of course, higher and further education courses in these and most other practical skills areas, and these courses have a definite theory component. This, after all, is the means whereby standards are maintained and, through research and development, improved upon.

Conversely, however, it would be considered equally ludicrous to present the theory component in these areas in a remote and abstract way, with little or no effort to link directly it with the trainee's own practice, as many lecturers in teacher education appear to think acceptable for trainee teachers. Theory, although important, is not important for its own sake, and if education lecturers are not going to make and indicate the link with classroom practice, who else is going to do it for the trainee teacher?

Of course, a practical component is already part of teacher training in the form of 'teaching practice' or 'school experience', but in general this is not directly related to the 'theory' part of the training course, and they usually remain quite separate in the minds of students. As a result the 'doing' is very much an unsupported and unpractised activity. Even the professional component of training, i.e. the courses that are supposed to be linked to classroom activity, is largely didactic and theoretical, giving the student little to no practice in developing classroom skills, either before or alongside the

time when they are expected to appear in front of a group of children in the school setting.

The inadequacies of the professional courses are referred to in the HMI survey on probationary teachers (e.g. paras 1.40, 3.16). However, according to Maureen O'Connor (Education Guardian, 17.1.89), teacher educators point out that the HMI survey was conducted before the 'massive reorganisation' which has taken place in training courses in response to the requirements laid down by the Council for the Accreditation of Teacher Education (CATE). She cites Professor Bill Taylor who maintains that student teachers are now spending far more time working in schools as a result and that subject studies are more closely linked to classroom practice. Concerning the latter point, the question of how the studies are being more linked to the classroom is important, and the former point

suggests the possibility that some colleges may have responded to CATE merely by juggling with hours. But more of the same is not an improvement if what was occurring previously was inadequate, and just increasing the hours spent in school is not necessarily beneficial if the professional element of the course within college is not closely linked to practice as CATE requires. In these circumstances the trainee's school experience would remain largely unsupported and unprepared for. What is needed rather is a fundamental change in the nature of courses.

Perhaps people involved in teacher education might not react quite so defensively to the kind of claim that O'Hear is making if they realised that it is somewhat inconsequential to the main challenge that training institutions should be addressing. O'Hear claims that 'people qualified in their subject and supervised by experienced teachers [in schools] would be no worse as teachers than those who had undergone the formal teacher training'. This is probably correct given the nature of existing training provision, but of course it is not an argument against the need for improving training and

teaching standards generally, or against the need for such improvements to be carried out by changing present training courses.

In response to the HMI survey of probationary teachers Angela Rumbold commented that 'learning to teach is something like learning to drive a car - until you get in and drive off you don't know whether you are going to be a good teacher' (BBC News, 24.10.88). This comment, although it contains the obvious truth that you won't know for certain whether you will be able to do something well until you actually start doing it, reveals the danger of expecting to be able to master a practical skill without prior information (theory) and practice in a 'safe' environment where no great damage can be done.

It's not by removing or reducing the 'theory' input, therefore, that we will improve teacher training, but by making that input more directly

relevant to practice. This will require a radical re-think of present methods of 'theory' presentation, a closer merge between educational and professional courses, a more collaborative relationship

between lecturers, teachers and students, and a general shift away from the didactic approach to one which is run more along participatory lines as a basis for achieving these ends. Such an approach would enable trainee teachers to practise 'basic teaching techniques' within the college environment both with fellow students and children as a basis for school experience; and considerations of theory and innovatory thinking would centre on this practice (see, for example, Jones "Training Teachers by Doing", Education Now, March/April 1989). Only by moving in this direction will the underlying CATE concern of combining practical relevance with theoretical understanding be effectively met, and the development of skills essential for good and progressive classroom practice be ensured.

Susan Jones is INSET Tutor at Wolverhampton Polytechnic

GERMAN SPEAKING SECTION

Conference Report on "A Good School - What Does it Mean?"
at Passau 27 July to 4 August 1989

Hermann Röhrs

The German speaking section of the World Education Fellowship, to which belongs the Federal Republic of Germany, as well as Austria and the German speaking part of Switzerland, has regularly held international conferences within the framework of the "European Symposium Odenwals" (EPSO). The main topics of these conferences relate to central pedagogical questions, like for instance "Children and Youth in Emotional Distress" (Heidelberg, 1981), "Play and Media in Family, Kindergarten and School" (Klagenfurt, 1983), "European Pedagogy - a Challenge: (Strasbourg, 1987); all of them were published as books.

This year a congress with the theme "A Good School - What Does it Mean?" was held in Passau from 27 July to 4 August. The charming landscape and the beautiful architecture of the town of the three rivers (Donau, Inn and Ilz), with its venerable St Stephan's Cathedral, had a mentally motivating effect upon the approximately 130 participants. By choosing this theme the German speaking section took up the problem of "Good Schools" that was posed by the International Headquarters of the World Education Fellowship. Rupert Vierlinger (Passau) initiated the conference, which was held in the form of lecture-seminars and workshops, so that the various activities that were complemented by many events in the arts, alternating with each other.

The lectures on the theme itself, which were afterwards discussed in depth, were given among others by the following personalities: Helmut Heid (Regensburg): "Moral Education in School"; Rupert Vierlinger (Passau): "The Misery of the Traditional Way of Assessing Pupils and an Alternative"; Ilse

Lichtenstein-Rother (Augsburg): "A Good School Enriches the State of being a Child by being a Pupil"; Hermann Röhrs (Heidelberg): "The Good School in the Spirit of Progressive Education"; Christoph Berg (Marburg): "Quality and Quantity of Schools"; Johann Peter Vogel (Berlin): "The Good School - In which Constitution of Schools has it to be Embedded?"; Helmut Lukesch (Regensburg): "Extracurricular Media - Enemies, Rivals or Assistants of Educational Work in School?"; Rudolf Biermann (Munster): "Learning in Front of the Monitor - Learning in School". The final lecture was given by David G. Phillips (Oxford): "The Vague Future of the Development of Schools in England and Wales".

The course of the conference was characterised by open-mindedness. This was mainly due to the participants, many of whom were teachers and students, as well as the teachers of the various institutions of higher education. The very different interests and dimensions of educational experience guarantee the discussion of current questions from various points of view, and are also a lasting stimulus for all participants. During the concluding board meeting Christoph Berg (Marburg) was elected president. The previous president Ernst Meyer was elected as the second honorary president after Hermann Röhrs (who has held the position since 1983). The aim is to secure the continuity of the work of the WEF.

Prof Dr Hermann Röhrs is Professor Emeritus in Pedagogy at the University of Heidelberg, and a longstanding member of WEF.

REVIEWS

Margaret McMillan - Portrait of a Pioneer

by Elizabeth Bradburn

Routledge Hardback edition, £35.00

Elizabeth Bradburn was familiar with the Mansbridge biography *Margaret McMillan Prophet and Pioneer*, published in 1932, and with D'Arcy Cresswell's memoir *Margaret McMillan*, which appeared in 1948; also with G.A.N. Lowndes' compilation of tributes entitled *Margaret McMillan, The Children's Champion*; completed in 1960. She herself published a short survey of the Rachel McMillan Nursery School and College in 1976 but she wished to present a more ordered account of the different events of Margaret McMillan's life and became involved in 'a search for the driving force behind the practical experiments' which enabled Margaret McMillan to succeed 'in translating moral indignation' at the deprivation and grinding poverty of the poor 'into effective action'.

The result is a well written, lucid, meticulously researched biography, revealing sympathetic identification with her subject, with an ability to recognise her faults and to appreciate the continuous support rendered by her sister Rachel and the many other active reforming spirits with whom she collaborated.

The book is organised into chronologically related events depicting Margaret McMillan's struggle to improve the health and education of the poorest children, first in Bradford and later in London, and to change attitudes of the more fortunate towards the poor and destitute. The influence of the developing socialist movement was a strong part of her inspiration encouraging her to work for improvement in the living/working conditions of the lowest paid and thereby improving the lives of their children. Her belief in education was part of her armoury and her skill and power as a speaker enabled her to get her message across to both men and women in high places, though she was not always well received by the authorities.

The biographical details are gathered together, not only to focus on the developing social and

political consciousness of the 'pioneer', but to illuminate the growth of the socialist movement in Britain in the late nineteenth and early twentieth century, and to consider its ideas and underlying theory related to education.

Another dimension comes into the picture in the chapter dealing with impressions of Margaret McMillan as a person at different periods in her life. She was a leader, a social reformer and an educator. She comes across as one of the 'mother earth' figures of her time, who, through the creation of the Rachel McMillan College, designed to ensure the handing on of the message, founded a tradition of lasting value. The danger of indoctrination was safeguarded by the belief in young people's potential to think for themselves and to develop their skills in relation to new knowledge and understanding of young children's developmental needs.

At a time of high infantile mortality rates and harsh attitudes of rejection towards those in poverty, Margaret McMillan saw the basic need for nutrition, health education and a stimulating, caring environment. She inspired the young women who came forward for training, by her practical example, to devote themselves to the children and 'to nurture them as if they were your own'. Elizabeth Bradburn writes as one entirely sympathetic to her subject, almost as a disciple, and yet able to place Margaret McMillan in her historical setting, identifying the influences and recreating her world. She has produced an important biography and historical analysis of social/political factors that became inextricably part of the British Nursery School tradition. This biography, though expensive, should find a place in every college, polytechnic and university library, and be of interest to historians, educators and social researchers.

Margaret Roberts

British Association for Early Childhood Education

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The National Curriculum in Mathematics HMSO, 1989

The National Curriculum in Mathematics, feared or eagerly anticipated, depending on one's viewpoint and skill in the subject, turned out to be, in its final form, largely what teachers are well able to teach and learners well able to learn.

The document is divided into three sections. The first section sets out fourteen attainment targets at ten levels, covering number, measures, algebra, using and applying mathematics, shape and space, and data handling. The second section covers the programmes of study for each of the ten levels related to the categories defined in the attainment targets. The third section outlines the National Curriculum Mathematics and Science Orders under Section 4 of the Education Reform Act (1988), which deals with the implementation, key stages, time scale, special needs, and other aspects of the new curriculum. It is largely descriptive and prescriptive. It recognises that not all children can be either taught or assessed at a level commensurate with their chronological age owing to individual need or circumstances, but fall along a band - some able to achieve higher levels than their peers and others unable to attain the target approximately appropriate to their age.

The National Curriculum Attainment targets can be waived ("disapplied") for children with special needs who may be in the process of being "statemented" and for children whose first language is not English. This is a problematical area as all children, it has been stated, should have access to the National Curriculum. Care must be taken that children from ethnic groups will not be "disapplied" because of lack of provision. This has serious implications for the provision of mother tongue teaching - but with so much variety of mother tongues in our inner city schools can mother tongue teaching be a realistic aim?

The document very naturally is a statement of what is demanded of teachers and pupils. Conspicuous by their absence are the appropriate words concerning support for the special needs children who in inner city areas

constitute one fifth of each class and need one to one attention to be on task at all.

The National Curriculum raises many questions about methodology, resources, time for assessment, record keeping, and conferencing with parents. Let us hope that the best practice does not go to the wall in a welter of record keeping, assessment and testing. Used sensibly it standardises the teaching and learning of mathematics in breadth and depth and rightly focuses on developing truly mathematical thinking. But teachers who have been, and continue to be, overworked, underpaid, maligned and undervalued have yet to give their pound of flesh. Will they do so if they continue to be treated with disrespect by the Minister, the media, the public, and most importantly by parents and children? Money talks in our society - which leaves teachers without a voice. Will they silently vote with their feet and walk away? The latest poll of UK teachers indicated one in three planning to leave the profession: a gloomy basis on which to launch a new initiative.

Jean Hobbins

In Pursuit of Publishing

Alan Hill

John Murray £17.95

The charm of this book is that it is so much more than a fascinating account of an imaginative and dedicated individual making his way to the top in the bustling world of publishing.

Events, people and ideas - conflicts too - weave Alan Hill's career into much of recent history and into our own lives, through the memories of our past. Furthermore, the Heinemann list of authors rings bells for all of us: D.H. Lawrence, J.B. Priestley, Somerset Maugham, Graham Greene, Chinua Achebe and hosts of others.

The author's description of how he established and built up Heinemann Educational books at home and around the world is both a gripping story in itself and also a study of how to combine

'small is beautiful' with the broad services that modern industrial production requires. In this, the book strikes to the heart of our contemporary social and economic quandary.

What is particularly attractive about *In Pursuit of Publishing* is that it has the immediacy of a good novel. It generates a continuing incentive to read on. Alan Hill takes us closely with him wherever he goes - which is almost everywhere - and whoever he meets.

An important thread running through the book is the struggle to maintain, in these greedy times, the true purpose of publishing: to inform, to entertain, to extend and deepen perceptions, to sharpen sensitivity. Alan Hill joined the staff of Heinemann in 1936, when publishers were people with minds of their own who were concerned to produce books the quality of which they recognized. All that has now largely changed as publishing houses have increasingly been snatched up by commercial conglomerates as a useful source of supplementary power and profit.

So, as Alan Hill personally attained the heights as a publisher, he also found himself embroiled in a struggle between the search for quality in books, in which he passionately believed, and the search for profits as calculated by accountants who regard books as just another sort of merchandise. The author clearly managed to keep the right values on top in his own work,

but is now apprehensive that the intimate, creative, author-publisher relationship is increasingly in jeopardy.

On this vitally important matter it is to the point to quote a paragraph from the Epilogue.

'The quick money culture can be carried to an extreme when a publishing company changes hands. BTR sold the Heinemann Group to Octopus in 1985 for around £100 million (in shares), which became over £170 million in cash when BTR's Octopus shares were sold to Reed. My heart goes out to those modest, lowly-paid members of the Heinemann Group, whose devoted, creative work over many decades built up those assets which have been converted into instant profits for people who have made no contribution to our publishing. A hundred years of patiently accumulated assets has been cashed in overnight by latter-day investors.'

This book is an account of a life and of an industry; it is also an adventure story in which we can all join: intimate, mobile, varied, beautifully observed, warmed by a profound humanity, an entertaining commentary on a vast range of people, places and events. An exceptional book.

James Hemming

31, Broom Water, Teddington, Middlesex.

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INDEX TO VOLUME 70

January to December 1989

ARTICLES, by title
issue/page

Abolishing the Public Sector in British Higher Education by John Pratt
1/11

Children and Controversial Issues: The teaching of sexuality by Sarah Gammage
2/34

Clinical Methods of Supervision: A note of caution and challenge by Peter Lucas
2/42

Cultivation of Compassion by Ian Cox
1/17

Developmental Trends of Caring by Barbara Stephens
1/14

Educating for a Caring Community: What can we build on? by James Hemming
1/5

Education and Community: Fact or Fiction? by James Porter
1/2

Higher Education needs a Business-like Approach to Business by Patrick Butler
1/7

Institutional Provision for Mature Students in Higher Education by M Locke and C Johnson
3/66

Lifelong Education: Principles and Practices by Akiko Nakahara
3/69

Older Students, New Resources: An American example by John Pratt
3/74

Outline of Education in Japan by Minoru Saito
1/19

Popular Education and the National Curriculum by Michael Armstrong
2/58

Quality Training in Theory and in Practice by Susan Jones
3/90

The New Era of Continuing and Lifelong Education in Japan by Hiroshi Nakajima
3/78

Will the English National Curriculum Create Learning Difficulties or 'Cure' Them? by Margaret Peter
2/53

ARTICLES, by author

Armstrong, Michael: Popular Education and the National Curriculum
2/58

Butler, Patrick: Higher Education needs a Business-like Approach to Business
1/7

Cox, Ian: Cultivation of Compassion
1/17

Gammage, Sarah: Children and Controversial Issues: The teaching of sexuality
2/34

Hemming, James: Educating for a Caring Community: What can we build on?
1/5

Jones, Susan: Quality Training in Theory and in Practice

3/90

Locke, M and Johnson, C: Institutional Provision for Mature Students in Higher Education

3/66

Lucas, Peter: Clinical Methods of Supervision: A note of caution and challenge

2/42

Nakahara, Akiko: Lifelong Education: Principles and Practices

3/69

Nakajima, Hiroshi: The New Era of Continuing and Lifelong Education in Japan

3/78

Peter, Margaret: Will the English National Curriculum Create Learning Difficulties or 'Cure' Them?

2/53

Porter, James: Education and Community: Fact or Fiction?

1/2

Pratt, John: Abolishing the Public Sector in British Higher Education

1/11

Pratt, John: Older Students, New Resources: An American example

3/74

Saito, Minoru: Outline of Education in Japan

1/19

Stephens, Barbara: Developmental Trends of Caring

1/14

BOOKS REVIEWED

Bradburn, Elizabeth: Margaret McMillan - Portrait of a Pioneer

3/94

Fruin, Caroline: Ending Hunger - the opportunity

1/29

Goodwin, John and Taylor, Bill: Telling Tales

1/28

Graves, Norman: The Education Crisis: Which Way Now?

1/27

Hill, Alan: In Pursuit of Publishing

3/95

HMSO: The National Curriculum in Mathematics

3/95

Keay, Pat and Duncan, Alastair: Who Cares

1/29

Roberts, Margared (ed): The Record of the World Organisation for Early Childhood Education (OMEP)

1/27

REVIEWERS

Hemming, James: In Pursuit of Publishing

3/95

Hemming, James: The Record of the World Organisation for Early Childhood Education (OMEP)

1/27

Hobbins, Jean: Ending Hunger - the opportunity

1/29

Hobbins, Jean: Telling Tales

1/28

Hobbins, Jean: The National Curriculum in Mathematics

3/95

Hobbins, Jean: Who Cares

1/29

Pratt, John: The Education Crisis: Which Way Now?

1/27

Roberts, Margaret: Margaret McMillan - Portrait of a Pioneer

3/94

REPORTS

A Community Based Response to Community Needs, by May O’Brien

2/61

Conference on "A Good School - What does it mean?", by Hermann Rohrs

3/93

Educating for Peace and a Concerned Society, by Mabel Aranha

2/63

International Conference: Vocational Guidance in the 21st Century, by Hermann Rohrs

1/23

Unequal Opportunities for Women: The Reality behind the Rhetoric, by Joan Cann, Grace Jones and Ian Martin

1/24

34th International Conference of WEF in 1984, by Peter van Stapele (ed)

1/26

IN MEMORIAM: Dr Madhuri R Shah
Creating a Global Political Conscience via International Pedagogy and Peace Education, by Hermann Rohrs

3/86

Madhuri Ratilal Shah, by Anthony Weaver

2/48

EDITORIALS

by David Turner

Different Visions of "The New Era", by David Turner

2/33

Education for Individuals, by David Turner

3/65

ROUND THE WORLD

WEF Section News

by Rosemary Crommelin

1/30

2/51

3/83

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Sri Lanka	Mr JD Pathirana, Education Faculty, The University, Colombo 3
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Urrawen Road, Pialba, Queensland 4655	6502 Tsujido Fujisawa 251
German Federal Republic — Forum Pädagogik - Zeitschrift für pädagogische Modelle und sociale problemen	Sri Lanka — National Education Society of Sri Lanka
Editor: Prof. Dr.Ernest Meyer	Editor: Dr. (Mrs.) Chandra Gunawardena
Schlittweg 34, D-6905 Schriesheim	Faculty of Education, The University, Colombo 3
Great Britain — WEF (GB) Newsletter	USA — USA Section News
Editor: Reg Richardson	Editors: Dr. Kuan Yu Chen and Dr Carol L Tenney
1 Darrel Close, Chelmsford, Essex, CM1 4EL	Central Connecticut State University
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Founded in 1921, the World Education Fellowship is voluntary and non-partisan, and enjoys the status of a Unesco non-governmental organisation category B. It is open to educators, members of associated professions, and to all members of the public who have a common interest in education at all levels. The Fellowship meets biennially in international conferences, publishes books and pamphlets, and, through its national sections, participates in workshops, meetings and developmental projects. The Fellowship does not advocate any dogma; each member is free to put the principles indicated below into practice in ways which are best suited to the environment in which he/she is living and working.

PRINCIPLES OF THE WEF

- (a) The primary purpose of education today is to help all of us to grow as self-respecting, sensitive, confident, well-informed, competent and responsible individuals in society and in the world community.
- (b) People develop these qualities when they live in mutually supportive environments where sharing purposes and problems generates friendliness, commitment and cooperation. Schools should aim to be communities of this kind.
- (c) Learners should, as early as possible, take responsibility for the management of their own education in association with and support from others. They should be helped to achieve both local involvement and a global perspective.
- (d) High achievement is best obtained by mobilising personal motivation and creativity within a context of open access to a variety of learning opportunities.
- (e) Methods of assessment should aim to describe achievement and promote self-esteem.

ACTIVITIES OF THE WEF

In order that these principles become a reality, WEF endeavours to:

- (a) identify and pursue changes in policies and practices to meet the varying individual and shared educational needs of people of all ages.
- (b) promote greater social and economic justice and equality through achieving a high standard of education for all groups worldwide.
- (c) encourage a balance between an education which nourishes the personal growth of individuals and one which stresses the social responsibility of each to work towards improving the human and physical world environment.
- (d) foster educational contacts between all peoples including people from the third world in order to further international understanding and peace.
- (e) promote education as a lifelong process for all people, regardless of sex, race, beliefs, economic status or abilities.
- (f) encourage cooperative community involvement in clarifying educational goals and undertaking educational programmes.
- (g) secure for teachers the training, facilities, opportunities and status they need to be effective, professional people.

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